

THE 112

Fire upon the Altar.

OR *Rome 10*  
*k*

DIVINE MEDITATIONS  
AND  
ESSAYES

Containing the Substance of  
Christian Religion.

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Not unto us O Lord, Psalm 115.

---*Optimos vitæ dies*

*Effluere prohibe*--- Seneca. *Simile* Eccl. 12.

*Multa tulit fecitque puer sudavit & alsit.*

Horat.

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LONDON,

Printed by T. S. and are to be sold by *Abel*  
*Roper* at the Sun against St. *Dunstan's*  
Church in *Fleet-street*. 1679.



## NOTES AND QUERIES.

CHEYNE ROWE, ESQ., AN AUTHOR.—I find in the will of this gentleman (dated Higham Hill, co. Essex, August 10, 1699), mention made of certain books, viz., *Fire upon the Altar*, and a volume of poems entitled *Ouranía*. At the time of the testator's death, these books were apparently in the printer's hands, and are spoken of as being "in sheets." I should be glad to know whether they were ever published, and if the author's name was attached to them. There can be no doubt from the terms of the will that Cheyne Rowe was himself the author, though it may seem somewhat strange to find in such a quarter undoubted proof of the fact. Cheyne Rowe was third son of Sir William Rowe of Higham, and grandson of William Rowe, by Anne, daughter of John Cheyne of Chesham, co. Bucks.

C. J. R.

Alb.

Aug 14. 1702.

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John Bingham  
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Exod. 30. v. 7. And Aaron shall burn thereon sweet Incense every morning; when he dresseth the Lamps he shall burn Incense upon it.  
 v. 8. And when Aaron lighteth the Lamps at even he shall burn Incense upon it, a perpetual Incense before the Lord, thorow out your generations.

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TO THE  
READER.

Courteous Reader,

**H**AVING conceived these Meditations for my own private Use, according to my occasions and inclinations: And (finding satisfaction and benefit by them) I committed them to Paper, to the intent that by resort to them, I might again excite in my mind the like solace and pleasure, which accordingly I have done, and enjoyed: Thereupon I communicated them to some of my near Relations, and upon their request to the publick.

## To the Reader.

Not for any affectation that I have of popularity, for my Genius is quite contrary to that: Nor yet for any fond or overweening opinion of them, or my self in comparison of others who have writ well and learnedly to the same purpose, but yet for as much as I am persuaded to it, and know that they are well intended, and may be useful to many: And those that have the Tongue of the Learned may (from the weakness (which they shall find in these) take occasion to do better) I adventure to come abroad.

The Subjects upon which they are writ do challenge thy most studious intention of mind when thou readeest of them; thence it is, that I refuse to be censured upon any mans cursory reading (though I know I cannot avoid it) but upon a serious weighing and considering of the things writ; and I may justly crave allowance, for that they were not writ, nor designed for the publick.

If

## To the Reader.

If any of the things herein contained shall seem to be a Treatise, rather than Meditations, know the reason to be this, that when first they were writ, they were divers of them short Meditations, but for methods sake, the same were afterwards put into some Order, and so took the form of a Treatise or Essay. Reader, thou mayest take these labours of mine in good part, because I seek nothing by the publication thereof, but to be serviceable to God, to my generation, and to thee, who am

Thy Faithful Friend,

C. ROWE.

*De Monte Higham.*

## ERRATA:

**P**Age 1. line last, read *accessit*, p. 2. l. 23. r. the extreame,  
p. 3. l. 19. r. is in my heart, l. 29. r. thereof, p. 5. l. 13. r.  
grow, p. 6. l. 24. dele of, p. 7. l. 16. dele then, p. 10. l. 23. r.  
feedest, p. 12. l. 21. r. his love, p. 15. l. 25. r. read in all  
other duties, p. 46. l. 26. r. beneficence; p. 54. l. 13. read  
premisses, p. 56. l. 29. r. bolles, p. 58. l. 9. r. prescribed, p. 84.  
l. 24. r. then we, p. 88. l. 19. r. they, p. 94. l. 21. put in the,  
p. 99. l. 29. r. such as thus make use of it, p. 115. l. 29. r. of,  
p. 132. l. 11. r. bearest, l. 13. r. pledges, p. 163. l. 35. r. all  
things are. p. 175. l. 16. r. is, l. 28. r. give, p. 198. l. 22. r. for  
which, p. 200. l. 19. r. rejoyce, p. 202. l. 30. r. tongues, p.  
221. l. 23. blot out I, p. 231. l. 5. r. thy, p. 234. l. 13. r. this,  
p. 235. l. 25. put in, those injuries which are done to  
our selves, p. 332. l. 16. r. is, p. 236. l. 1. put in, do it con-  
stantly without intermissions, a double minded man is  
unstable, p. 241. blot out 1, and 2. lines, and l. 25. read  
first love, p. 250. l. 21. blot out, comforts of the, p. 256. l.  
last, for. estate, r. labour, p. 239. r. *oculos*, p. 259. l. 8. r. flesh,  
y. 267. l. 7. r. Spirit, p. 270. l. 34. r. through, p. 281. l. 26. r.  
sown, p. 101. l. 5. r. of it, p. 303. l. 15. r. we become, p. 318.  
l. 11. r. good, p. 315. l. 24. r. to do, p. 339. l. 3. r. *oculos*, p.  
373. l. 5. r. deformed, l. 15. r. spirits, p. 375. l. 11. r. God,  
p. 376. l. 28. r. renew his strength, p. 284. l. 30. r. beseech  
us to be reconciled.



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THE  
FIRE upon the ALTAR,  
*N* OR *AC*  
Divine Meditations. and Ejaculations,  
Containing  
The Substance of Christian Religion.

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The P R E F A C E.

*Of Meditation.*

*Cor mundum crea in me Deus.*

**T**HE Heart is the fountain which sends forth, and streams it self into words and actions; and by those it is known whether it be good or evil. He that purposeth a Regulation of his life and conversation, must begin with this as the first mover; preserve and watch this with most diligent care, that there come no evil into it, whereby it be disordered, and so the whole stream be defiled and fouled (*sincerum est nisi vas quodcumque infundis accessit,*) Prov. 4. 23. Keep  
B thy

*thy heart with all diligence, Ne cures ea quæ stulte miraris. Horat.* Think not on that which may tempt thee. It may be compared to a Ship under sale, whose Pilot must ever be watchful to look to his steerage, lest he split upon Rocks, or be swallowed up with Sands. This Pilot is Reason, Guided and Illuminated not by any Star, *Cynosura*, *Helice*, nor other, but from a higher Orb, the Spirit of God, which exerting it self in our actions and conversations, is called Grace, for the Love of God, Humility, Patience, Charity, Chastity, and the rest, as they are called the fruits of the Spirit, are graces and beams of this light; so looking to their original, they are called the Spirit of Love, Joy, Peace, &c. And it is that which the true Light in the internal Horizon, and the Fire wherewith Jesus Christ baptizeth the Regenerate, *Luke 3. 16.* Reason then in the soul of man must alwaies keep it self in action, lest the affections wanting their Governour at the stern, precipitate the soul, upon *Sylla* on one side, or *Caribdys* on the other; either extreme of excess, or of defect; or else must steer a contrary course.

But if by continual Meditation on good things, it sets before it self alwaies the place for which it is bound, and the end of its creation; and hath an eye to that luminary by which it guides its course, and keeps on its course with a perpetual motion, by every wind and gale without digressions by these means, it may sail safely, and may expect a safe and happy voyage; and blessed be God there is no curtain drawn between us and the light, as was to them under the Law.

What



## Of Meditation.

3

What rash person is he that will undertake any work of difficulty or importance, but will predetermine the means, opportunities and advantages whereby to effect it, and often propound to himself both the end and means.

What little pleasure, delight or satisfaction doth he take in his business, that never thinks of it but when he is doing it? or prepares not for it? Certainly that work is but a burthen to him, and is performed of necessity only, not freely and cheerfully, of love or liking; but God will have his servants to delight in him, *Psal. 37. Delight thyself in the Lord. I sate under his shadow with delight.* God loveth a cheerful giver. And the Sacrifice of the wicked is an abomination to him; how much more when he giveth it with an evil mind? Whatever we do unto him, we must do it heartily. *I delight to do thy will O God, yea thy Law is my hope, Ps. 1. 2.* His delight is in the Law of the Lord. What Art or Science can be attained? what proficiencie can be made in any humane study without meditating and ruminating, weighing and considering, discussing and digesting in the mind every thing and term of Art? So he that doth desire to be a proficient in the School of Christ as a good Disciple, must attain it by study, and must consider, weigh, examine and compare spiritual things with spiritual.

For example therefore consider, that great proficient that obtained so great and honourable an Epethite, as to be called, The man after God's own heart: how often doth he inculcate this very thing upon himself and others in the Book of *Psalms*, from the beginning to the end? In the first *Psalme*, *v. 2.* he describes the blessed



man thus, *His delight is in the Law of the Lord, and in his Law will he exercise himself day and night.* And this he avers of his own practice, *Psal. 63. Have I not meditated of thee on my bed? and thought upon thee when I was waking?* And *Psal. 119. O how I love thy Law!* All the day long is my study therein! Sometimes his meditation is of God's works, as in *Psal. 8. I will consider the Heavens, the works of thy hands.* And he affirms, That he will meditate of all his wondrous works. And sometime he is meditating of his Precepts, *Psal. 18.* And gives the reason of his so doing, *Psal. 119.* All his delight is therein. They are the joy of his heart; sweeter to him than the Honey, or the Honey-comb. He had chosen them, and loved them exceedingly. And he esteemed them above all manner of Riches; above all treasure of gold or precious stones, and above his necessary food. Having so great a value of them, and knowing the worth of them, it must follow that he loved them with delight, and that brings the other, frequent thinking of them; and that brings the heart to a holy frame and disposition, and keeps it so. This is that which *Solomon* presseth, *Keep thy heart with all diligence, And above all things keep thy heart.* For if we do pray for a clean heart, *Create in me a clean heart, and renew a right spirit within me.* Yet, original corruption of nature, drawn from the loins of our first Parents, is such, that like a running sore, though it be wiped clean, yet still sends forth putrefaction, therefore hath continual need of spiritual medicaments to heal it, and keep it in health, and suppress and purge away peccant humours;

mours ; which medicaments, the Spirit by the word operates in those who seek them. If then our nature is corrupted and degenerate, and abominably wicked, and is prone to follow corrupt principles, and hardly restrained from them, as every mans experience tells him. Let him that hath tasted the heavenly gift, and the power of the world to come, if he like to retain the relish of it, let him ruminate upon it, keep it under his tongue, as *Job* speaks of the wicked, of their delight in sin. If like water that is heated, which soon will become cold again, our affections to heavenly things soon grown dull and decay, we must bring them again to that fire which first warmed them ; or (if we can) not to let this fire go out, as the fire upon the Altar did not. For in all duties of Religion, perseverance is enjoyn'd, and upon this very ground as that duty of prayer. *Continuing instant in prayer, 1 Thes. 5. Rejoyce evermore, pray without ceasing, Marth. Watch and pray that ye enter not into temptation.* This assiduity doth not only shut the door against vain and evil thoughts, motions and imaginations, lusts and temptations; but also keeps in the good and virtuous resolutions, and radicates them. *Therefore seek the Lord while he may be found ; seek his face evermore,* if thou have found him. How little treasure have I in Heaven, if my heart be not there often by holy meditation ? but if I am assured of my interest there, I shall sollace my self with that in all conditions ; as the Athenian in *Horace* sollaced himself with his chests full of money, which he contemplated : so heavenly souls, for whom those heavenly mansions are prepared,

and the Crown of Life that never fadeth; they keep their hearts from sinking, and sollace themselves in their distresses, by the hope that they have of their eternal salvation: This allays the bitterness of their affliction; and so great it is, and wonderful, that the heart of man cannot conceive it. But if we have an interest in them, yet if we do not meditate of it, what are we the better for it? therefore with *Moses* have an eye to the recompence of reward: And this makes it out that we have chosen God for our portion.

As love is the principle of all Religion and Duty, which gives the life and heat to them, without which they are but mercenary, dull and formal, without power; because faith doth work by love. The Spouse, *Cant. 2.* is sick of love. All the reciprocal society of the Spouse and her Beloved, is Love. So this practice of holy Meditation proceeds from Love, *Psal. 119.* *O how love I thy Law! all the day long do I meditate therein; Psal. 63. Have I not meditated of thee on my bed? &c.* Consequently the meditation of, and of upon our beloved object, is our greatest enjoyment and happiness if our affections be rightly placed; this proves that the speculative life is most pleasant.

All our graces are kept alive; all our virtues strengthened; all our good resolutions put in execution by this means. And by the want and neglect of this they all slip out of our minds, are weakned, decay and dye, and the contrary invade us; as we read in *1 chap. to the Romans*, of those that God had given up to all wickedness; they liked not to retain God in their thoughts

thoughts or knowledge ; therefore God gave them up, *Psal.* 28. They regard not in their minds the works of the Lord, &c. therefore we often find illiterate persons who can discourse of most points of Religion, better, more knowingly, soundly, and more readily, than the learned, which comes to pass meerly by the help of Meditation, which these practice, and the others neglect. *David, Psal.* 92. 5. meditating of the wonderous works of God, and his thoughts which are to us-ward, calls him unwise who doth not consider it, and him that doth not regard it, a fool. But he that is wise (he saith) he will ponder them, and shall understand, &c. intimating, that without such pondering, he cannot understand his principal concerns : How then can the Law of God convert a soul if it be not meditated of by that soul ? or how can the Testimonies of God make wise the simple, if they be not studied and learned ? How can they rejoyce the heart, and comfort us in trouble, and afford us hope, unless the heart rejoyce in the meditation of them ? How could they be a light to our feet, and lanthorn to our paths ? How can we be guided by them, unless we thus keep them in our minds ? They can have no desire after the sincere milk of the word, who have not tasted it by holy meditation, nor can they grow thereby unless they thus feed upon it. How can the good seed of God's word take root in our hearts, and bring forth fruit in our lives, if the cares of this world, or deceitfulness of Riches hinder us from considering and meditating upon it, so as to fasten it in our hearts, and fix it upon our understandings and affections ?

He that desires to draw near to God, or to walk with him, must do this duty. He that desires to be taught of God, and hear the voice behind him, saying, this is the way, he must be conversant in this. He that doth not this, must either be a luke-warm Christian, or an Hypocrite, or no Christian; for an Hypocrite may discourse and talk of the things of Religion, Mortification, Renovation and Regeneration, Repentance, Conversion; of forsaking the world, and taking off his affections from the things below, and setting them on things above; but he doth little think of those things which be powerful to take off his affections from the lusts of the flesh, the lusts of the eyes, and the pride of life: and to fix them on God, and on the beauty of holiness; but the Regenerate man that finds corruption in his heart, will be restless in his thoughts, when he finds some corruption ready to break out, and lead him captive to sin, until he hath found out some thing in the word of God that hath efficacy, and power by his endeavour, and the Assistance of God's Grace, to conquer every thought, inclination and imagination of his corrupt nature. As if peradventure a slanderous tongue hath provoked him with such slanders as he most abhors; and he finds himself too prone to return the like, *viz.* Railing, for Railing, Cursing for Cursing. He thereupon retires himself, and either by his own memory calls to mind the behaviour of the Saints of God, and the holy commands of him that hath called us out of darkness into his marvelous light, out of sin, to sanctification and holiness; (And what he commands us to do, that he hath called



called us to) not to serve sin, or live any longer therein, but that we should walk as Christ walked, and as he was Reviled, and Reviled not again, but submitted to him that judgeth righteously; so he endeavours also, and praies to God that he may conform himself, or else he betakes himself (for the help of his memory) to the written word, and will search what holy *Job* did in the like case, being falsely accused by his Friends; and there finding that the Holy man answered those false accusations thus, *My witness is in Heaven, my Record is on high.* This directs him, and inables him to conquer his passion, and he rejoiceth that he hath found such a powerful Scripture, and he endeavours to improve it by meditation, that he may be able alwaies to make use of it upon the like occasion. And God so much blesteth his people, and directs and guides them in this business, that he often helps them, when at a loss, and directs them by accident, to hear such a Sermon, or read such a place as most properly agrees with their meditation, and present occasion, whereby they receive satisfaction, and will never leave the meditation of it, till they conceive themselves able to conquer the like temptation. So if they be encountered with the love of the world, and find themselves hardly beset with the bate of covetousness, or with the lusts of the flesh, they intend with all their might, those arguments which are prevalent with the Saints of God to take them off this sensual love to the heavenly love; to love God and his Grace, and spiritual gifts and injoyments, and Jesus Christ our blessed Saviour, and Redeemer, who shed

shed his precious blood for us, and in deeds and words of the highest expressions, hath manifested his love to us, courting us to love him again with such significant, and full expressions of his love, as no tongue could ever express, unless they use his very expressions, which he useth in the *Canticles*, to endear thee; wherein he both advanceth the commendation of the several parts of the body of his Beloved, and of the whole, faith, *Thou art all fair my Love*. And he also promiseth to give her his loves. Who so shall diligently consider of these, he will easily break out into that expression of his love to Christ, which the Spouse maketh, *viz. Thy Love is better than Wine*, and *ver. 4. The King hath brought me into his Chambers; we will be glad and rejoice in thee; and will find great satisfaction, and delight in the name of him, as in a sweet perfume. Thy name is as ointment poured forth, therefore the Virgins Love thee*. And with the Spouse, cannot but seek him, though she suffer injuries from rude persons, when she enquires after him, still she persists, Tell me where thou feeds; for the inlightned, converted soul knoweth that it must not love the world, neither the pleasures nor profits; and if it doth, the love of the Father is not in it, nor the love of Jesus Christ; for this love expels all other; he that drinks of this water thirsts no more. And when the heavenly Spouse hath sought her Beloved, and besought him for the kisses of his mouth, and is enamoured of his beauty, and is satisfied with his beauty only, and remembers his loves more than wine, and delights to hear his name, and is sick of love, he will not fail then to bring her into his banquetting



quetting-house, and defend her with his love, as with a banner, and stay her with flaggons, and comfort her with Apples; and also he will bring her into his chambers, and unvail his beauties to her, and give her his loves: And now she may well despise all other Rivals of her love; like the Eagle that catcheth not Flies; or like him who hath drunk the sweet waters of the fountain, he will not presently drink in a muddy puddle, or seek to quench his thirst in broken Cisterns which hold no water.

And so for other temptations, and perils which the soul findeth it self to lye under through the temptations and snares of its spiritual enemy, and its own frailty and inbred corruptions; she bestirreth her self till she hath gotten strength to vanquish her spiritual enemy; which having obtained, she rejoyceth with joy unspeakable, and glorious in Christ, and is satisfied, and enjoyeth her self more than in the things of pleasure or profit, or any other worldly enjoyment; and sings praises to God for giving such strength and assistance whereby it is able to overcome.

All which matters are the meditations of the gracious soul, which seeks Gods face evermore,

And these be the means by which it endeavours to be prepared for every good work. Although the gracious soul hath in a great measure conquered the corruptions of nature, and is sure of its salvation, and God doth say to it, I am thy salvation, yet is she not satisfied, quiet, at rest, or contented, unless she enjoy her Beloved in a close communion, following her self with him in reading his word, praying, and meditating of him, and praising him. The Spouse knew her  
Beloved

Beloved was hers, and she his, but was not satisfied, unless she might lay him all night as a bundle of myrrh between her breasts. The enjoyment of his person, the kisses of his mouth, and his favours and new pledges of his love, is that which satisfieth her : The Flaggons and the Apples are the things which stay her, and comfort her, and she must and will have them, and will not be satisfied without them, because she is sick of love, (and as Lovers use to do) so she museth and meditates in the night of the favours she hath received; and also designs and contrives which way to obtain them again, because she remembers them more than wine; for they refreshed her more, and were more sweet to her taste, and for desire of these, she is often melancholly, though she be sure of her interest in him; that her Beloved is hers, as she was when she run seeking him about the City; for his coming to her door at such an hour of the night, and his solicitations and addresses to be let in, and the difficulties which he went through to come to her, though the weather favoured not; all shewed her love; but this enflamed her love the more, so that she would not be satisfied without the enjoyment of his person, and all other favours that Lovers have to bestow and can desire. She must sit under his shadow with delight, and eat that fruit of his which is pleasant to her taste, and be brought into his banquetting house, and repose her self in his arms; because she admires him in all things, and in all his parts she sees such ravishing perfection, that she will not enjoy her self at all, unless she may see

see his countenance, hear his voice, or embrace him in her arms, and in her bosom, in which enjoyments she is fully taken up, as well waking as sleeping; for though she sleep, her heart waketh: This fire never goeth out, but is alwaies burning upon her heart, as that upon the Altar was, which was the type of this; and so must it also be with those who profess to be, and are his servants, and peculiar people. And they shall also be endeared to Christ their Beloved; and he will see all loveliness in them as his Spouse, his Garden inclosed, his Sister, his Beloved, his Friend; he will delight frequently to come into his Garden and gather his pleasant fruits, flowers, and spices; drink of the wine of the Pomegranate pressed, eat his honey-comb with his honey; and he will be found of his Beloved in the duties of reading, meditation, prayer, and the holy Supper, which is his banquet, which he giveth her; But she gets many a kiss from him in fervent prayer and meditation: And when she hath found him, she will not let him go; she holds him fast in her arms, and hangs about him: But if she is but in pursuit of him, her heart is warmed with his love, by such impressions as she will not loose till she enjoy him.

All which enjoyments of the heavenly soul are the operations of the holy Spirit, and the graces of God working in the heart, whose conversation is in Heaven, by heavenly meditation of the things of God, and keeping in those meditations which otherwise the world would juggle out, if she should not be as a garden enclosed, as a fountain sealed, that is (as if he should say) springing waters that admit nothing to pollute

or

or defile them, or to disturb or muddy them. And the inclosure of this garden signifieth, that fence of watchfulness in this duty whereby those things are kept out, which would crop off those pleasant plants, and rich spices there growing, for the use, service and delight of her Beloved, and are for him preserved, guarded and secured.

This duty is often enjoyed as a most necessary part of Divine Worship, and pressed with very large promises; and by the experience of all the Saints of God found to be the most available means for the avoiding of that sin which doth so easily beset us, and for getting and improving of every grace. For reading God's word, without thus retaining God in their thoughts, is little available; no more is prayer; for we find there be many who have frequently both read and heard it, who still remain unconverted from the errors of their waies, and do neither live upon it, or by it, nor endeavour to come up to it; nor to be changed from what they are by nature, nor retain it in the love of it.

So we see that there are many that fast, and pray, and preach too, and yet are not cleansed from sin; however they are pure in their own sight, and say, *Stand off, for I am holier than thou.*

Wherefore the wise man exhorts to be swifter to hear, rather than to offer the sacrifice of fools: And a type of this was that ceremonial Law, that those beasts that did not chew the cud should be unclean, and not to be sacrificed. And for want of this, the word preached to men often slips out of their minds: their worldly affairs  
that

that take up their thoughts, give them no time to fasten the word in their hearts, so as to take root, and bring forth fruit: but like the seed sowed on stony ground, or thorny ground, or that falls by the way, it comes to no perfection. Hence it is that the Lord commanded the *Israelites*, *Jos. 1. 8.* Let not this Book of the Law depart out of thy mouth, but meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success. The Apostle *Paul*, *Phil. 4. 8,* and *9.* saith, *Think on these things which ye have both learned, and received, and heard, and seen in me, and the God of peace shall be with you, Psal. 107. 17.* The loving kindness of the Lord endureth for ever to them which think upon his commandments to do them, *Isa. 12. 3:* *With joy shall ye draw water out of the wells of salvation:* Which promise (I conceive) extends to all duties of Religion, and so to this among the rest: But (sure I am) that without this a man cannot be well disposed, nor well perform any other with comfort: the more we make use of this, the more joy we have in us: and this is to be alwaies performed, others cannot be so, *Psal. 4: Commune with your own hearts, and in your Chamber be still.* What comfort and satisfaction doth it yield to the virtuous mind, to contrive and meditate how to do well, holily, and according to vertue, the very Idea of the action hath beauty, and delight, though peradventure we are not able sometimes to do according, because of our infirmities; and likewise the evil mind delighteth in evil, *Jer. 11. 15.*

And



And this delight in good, and the impressi<sup>o</sup>n of the beautif<sup>u</sup>lness and decency of the action, excites to the Act. Although evil be present with us when we endeavour our selves to do the thing by reason of our corrupt nature, and our Ghostly enemy.

If this were not a clear truth, it might be sufficiently demonstrated by its contrary. The contrivance or remembrance of any unseemly or impious action, how full of loathing and horror is it? or if they be but vain thoughts that lodge in us, as they must needs do in those who read ludicrous, vain and scurrilous books, or spend their time in the Theatre, the mind and manners will be formed accordingly, unless we disgust them. I mean not that the sins of God's people are often premeditated; for if they did premeditate them, I suppose they would avoid them; but yet sometimes they do consider of sin, but most commonly break off their consideration, and purpose with loathing of it, and themselves too, for their thoughts and assayes of sinning; but those sins which they committed before their conversion, they remember after their conversion, with the contrivance of them, with loathing; and the sins which they see others contrive, or read, or hear of: And often the wickedest persons that are, when they remember their foulest sins, they abhor them, and tremble, and endeavour to put out of their minds the remembrance of them, for the horrible foulness which they then perceive in them, and for the offence which they yield them.

This Duty then being enjoyned us by God as most necessary and powerful for attaining and improving

improving of every grace, and for the avoiding of all, and every sin and temptation, that our nature is inclined to, or liable to be drawn to. Let these reasons be sufficient to convince us of the necessity and utility of it, and the delightfulness of it, both to God and our selves, and put us upon the practice of it, that we may be Royal Priests to God, and our bodies may be the Temples of the Holy Ghost, and our hearts God's holy Altars, upon which the fire shall ever burn, and Incense without ceasing, *Exod. 30. v. 73.*

The Corrolary.

Holy Meditation is the thing whereby we edifie our selves ; and holy life and conversation is that whereby we edifie one another in the most holy Faith.

*Of the Worship of God in general.*

**T**HAT God is, and that he is to be worshiped, is written in the heart of man with indelible characters; for it appears, that before any Law was given, the Light of Nature did not only instruct men of the Being of God, and of the necessity of Divine Worship ; but also afforded them such plentiful instruction of the manner of the Worship too, that he that had an honest sincere heart, might and did perform it in an acceptable manner ; as *Abel* did without any other Instructor. And *Cain* might also have done the like, as is intimated in those words which God spake to him : *If thou do good, shalt not thou be accepted?* How far did *Cornelius* the Centurion go by this light ? and when by this



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he could do no more, God sent his help, *Rom. i. v. 20.* *The invisible things of him that is of God, from the Creation of the world, are clearly seen, being understood by the things that are made, even his eternal Power and Godhead; so that they are without excuse; because that when they knew God, they glorified him not as God, but became vain, &c. and changed the glory of the incorruptible God into the image of man and beast, and birds, and creeping things.*

Nature then is a Mistress that teacheth us of God, and of his worship, else the Gentiles had not been given up for not glorifying him as God. Nor would *Cain* have been reproved for mis-serving him. Neither would *Cain* (being a wicked person) have done it at all. But like as he mis-served God, so all doubting and unbelieving, sensual, and hypocritical and vain persons, do only offer that which cost them nothing; that which they can best part withal, easie service, and cheap: And this corruption growing more and more upon them, and they more and more corrupt themselves, till at length they become abominable in their wickedness, as it is in *Psal. 53. 2.* When they have changed the Truth into a Lye, and worship the Creature more than the Creator. They are driven to that absurdity of denying the being of God, that they may avoid the greater, *viz.* a confessing a Deity, and yet to yield him no worship.

Remarkable it is, that there hath never been any people or Nation in the world so barbarous, but they have both acknowledged a Deity, and had a solemn manner of Divine Worship established by municipal Laws; the violation whereof hath been punished capitally. And

And if there be any individual person or persons who do, or doth deny God, or his Worship, the same have nothing of the Image of God left in them; nor any thing of the holy Spirit of God in them. That wisdom and knowledge which they have in them, thus corrupted, is the Image of the Devil, or the Image of the brute beasts; as St. *James* calls their wisdom, carnal, sensual, and devilish: And what they know naturally as brute beasts, in those things they corrupt themselves; as St. *Jude* speaks: Their chief study, care, labour and industry; all their designs, providence, and all their wisdom, is to satisfy their sensual appetites, and to provide for back, and belly; therefore the Apostle saith of them, *their God is their belly*, and they *mind earthly things*. This wisdom doth expel and extinguish the wisdom which is from above. So that they become Atheistick.

The Apostle *Pet. 2 ep. cap. 3.* Hath prophesied that such scoffers shall come in these last daies, & he saith that they are willingly ignorant. Ignorance makes them fearless, shameless and hopeless.

That these Atheistick principles are not from our Nature, nor born with us, but the contrary, are from the light of Nature, and by our corrupting of our selves we become Atheists, is further proved by this.

That to us who live under the preaching of the gospel, and have liberty to read it our selves, the glorious light thereof would shine into our hearts, if we did not like, love, cherish, and improve that corruption of Nature which was contracted by the fall of *Adam*.

But our blessed Saviour hath told us this truth,

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*Light is come into the world, but this is the condemnation, that men love darkness rather than Light, because their works are evil.* If they affect Darkness, they will improve it, and the more evil their works are, so much the more will they improve their darkness, and endeavour to extinguish their light hate it, and fly from it, because it reproves them. And they desire not the knowledge of the Most High, because it makes against them, and their designs, and against their impudence and desperateness.

Besides which the Apostle sheweth another cause whereby this blindness is contracted, *viz. The God of this world hath blinded their eyes.* If they have chosen the God of this world to worship, and serve him, they must needs pull out their weak eyes, which nature corrupted had contracted, or suffer him to put them out. Such terms as *Nabash* would have imposed upon the men of *Jabesh Giliad*, 1 Sam. II.

From these two causes it proceeds, that men who profess themselves wise, and have excellent parts, yet knowing him to be God, they love him not, nor like they to worship him, nor to retain him in their thoughts, but become vain in their thoughts and imaginations, and harden their foolish heart. The Lord will not by his Spirit alwaies strive with them, but gives them up to their affected blindness, and to serve such gods as they have chosen: Their bel-lies and their lusts: And he takes away his holy Spirit from them, and that talent which he had given them: And yet the gifts and graces of God are without repentance, for they are changed, and not God. For seeing that neither the  
word

word of God, which is the power and wisdom of God contained in the Gospel of our Blessed Lord and Saviour will convince them: Nor yet his great and mighty works of the Creation of the world, and the preservation thereof. The hanging of the Earth upon nothing, and the other wonderful works of God mentioned in the 25<sup>th</sup>. of *Job*, nor the usefulness & convenientness of the seasons of the year, and the benefits which they themselves reap thereby, is not by them considered, *Psal.* 19. Nor yet God's extraordinary providences, when their mighty preparations of forces and Armies are defeated by silly and weak means, as those of the *Moabites* were by *Gideon*: Or when they are subdued and overthrown as it were by the Heavens, as the Poet *Claudian* expressed it, & *conjurati veniunt in classica venti*; yet they will not see God's hand, but say, *Though the bricks are fallen down, we will build with hewn stone*. Nay, though the Lord doth destroy them by his Angels, as in *Isa.* 37. the Angel destroyed 185000. of *Senacharib's* Host; they will not see God's hand. Nor when an arrow shot at a venture shall find out and smite a disguised murderer between the joints of his armour, *1 Kings* 22. 33. yet others will not fear his justice, nor see the hand of the Lord. What can the Lord do more? Either he must give them up, or put them to shame with further miracles: And try whether *Xerxes* will fetter the Winds as wisely as he fettered the *Hellspont*, and chastise them also with stripes. But the Sea did not for all that acknowledge any Allegiance to him, more than ours did to the good King *Cannus*, who tryed it, but only to

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rebuke and disprove the flattery of some of his flattering Courtiers, who vainly and prophanely called him God.

But neither those Gentiles spoken of, *Rom. i.* nor any of those Heathenish Atheists had that great Luminary to enlighten them, which our modern Atheists have, *viz.* the light of the glorious Gospel of Christ; therefore as their light is greater, so must their sin be, and their condemnation too, because they will not see his light, who hath in his right hand seven Stars, and his countenance is as the Sun shineth in his strength, *Apoc. i.* The God of this world hath various fallacies and deceits whereby he blinds and beguiles unstable souls, and draws them to this.

In some he blinds their mind with pride, as it is said in the *Psalms*. The ungodly is so proud, that he careth not for God, neither is God in all his thoughts, in the place before mentioned. They said in the pride of their heart, *The bricks are fallen down, but we will build with hewn stone, Isa.* So we may read in the 37th. of *Isaiah*, of *Senacharib's* proud boastings, and how he blasphemed the holy one of *Israel*, and reproached the Lord; 24, and 25 verses mention his boastings. And 2 *Chron. 32. 13. and 14.* *Know ye not what I and my Fathers have done unto all the people of other lands? Were the gods of those Nations able to deliver their lands out of my hands? 14. That your god should be able to deliver you out of my hand?*

In this manner *Alexander's* proud and ambitious mind leading him first to thirst after the enlarging of his Territories, left him by his Father;



ther ; and having conquered *Athens*, and become a terrour to all *Greece*, he was chosen their Captain General. He then thirsted for the Empire of the world ; thereupon he went into *Asia* with his whole Army, and overcame *Lydia*, *Ionia* and *Phrygia*, and every Country that lay in his way. And at length engaging with *Darius*, his innumerable Army, and extraordinary preparations and Engines, he overcome them ; and overrunning the *Bactrians*, he extended his Dominion to the *Indies*. And at length becomes transported with the greatness of his fortune and success, and forgets God, and assumes to himself Divine honours. And as *Alexander* was transported, and blinded with pride and ambition ; so are others by lust, covetousness, drunkenness, gluttony, vanity, and other baits of Satan, quite blinded and besotted , and held captive by him at his will, and are by insensible degrees drawn on further and further to cast off all fear of God, and reverence to his worship. The same who now after the Conquest obtained, ascribes and assumeth to himself Divine honour, and calls himself God and *Jovis*, *Hammonis filius*. He before the joyning of the battel would by no means omit to sacrifice to the gods of the place. So *Curtius* saith, *Sacrificium Dis presidibus loci fecit patrio more*, he was not then an Atheist, nor yet a God.

The same causes may we assign to that Atheism of *Caligula* ; for how can we think of such folly and pride, but that they were blinded and besotted with it ? when just then he had counterfeited the Thunder in his brazen Galleries made for that purpose, upon a sudden clap of Thunder



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he run and hid himself under his bed, and cried out, *Caligula non est Deus*; he dared not then to threaten the Air, as at another time he did.

Another Means or Obstruction whereby Satan hinders the light of the Gospel from shining into their hearts, so that they see not God, is success in sin and wickedness; hereby he that enterprizeth it, is emboldened in it, and takes occasion to question the Being of God, as he, *Quis putet esse deos.*

And God suffereth them to prosper sometimes, grow mighty, and heap up silver as dust, that his own people should know how little to value the world, when he gives the Kingdoms thereof to the basest of the people, *Jer. 12. 1, 2.* The Prophet did require of God the reason of their prospering, and prays against them, *Pull them out as sheep for the slaughter.* And sometimes God suffereth it for this reason, which *David* mentioneth in *Psal. 27.* that he may cast them down suddenly with the greater ruine. So *Psal. 83. 17, 18.* But we find that this was a grievance to *David*, as it was to afflicted *Job*, *Job 21. Wherefore do the wicked live?* And so it is generally to all God's afflicted people; but mark the end of them, *Job 27. 13.*

Another Obstruction that Satan makes use of to hinder this glorious Light of the Gospel from shining into their hearts, is, That whatsoever sin they perpetrate, yet they sit at ease (like the people of *Lachish*) and find no changes nor alterations in their estates and affairs, but all things go on after the same manner as before their sins committed they did; according to the course of nature, and according to the means which they use in their callings.

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Sometimes the Lord is resolved to make them see, and be ashamed. According to that in the Prophet *Isaiab*, c. 26. v. 11. *Lord, when thy hand is lifted up they will not see, but they shall see, and be ashamed.* Thus he made the Thunderer afraid of Thunder, and ashamed. So *David* prayed, *Put them in fear, O Lord, that they may know themselves to be but men.* When they forget themselves, they forget God. But oh how soon can God dismay them, and make them recant whatever they dared against God in their pride of heart! when he pleaseth to strike them with fear and consternation! And then those who before professed themselves wise, will confess themselves fools, because they can no longer shut their eyes against the light, but that they must see their shame.

I am sensible that Atheists make use of this argument of fear, to perswade, that it was nothing else that taught men the worship of God, according to that saying, *Primus in orbe deos fecit timor.* To this first by way of admission I answer, that if it should be admitted, yet that is a necessary, and a good fear which driveth us to God, and restraineth from evil. *The fear of the Lord is the beginning of wisdom.* But it is a bad fear which drives us from the face of God: as *Adam* after he had sinned, was afraid and hid himself. So *Peter's* sense of his sinfulness made him beseech the Lord *Jesus* to depart from him.

Secondly, By way of negation, I conceive that love moveth good people to the service of God more than fear. 'Twas *Abel's* Love to God which made him offer the best, and to think nothing good enough for God. Likewise it was  
want

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want of love in *Cain* that made him offer with an evil mind, that which was not the best : therefore it must needs be slavish fear in him that caused him to give God any Sacrifice.

But this motive of fear sometimes moveth the most wicked that are to worship God ; but when the fear is over, the worship ceaseth, *Job* 24. And though in their troubles they vowed Hecatombs, they scarce will pay one of a hundred. Besides, it is manifest, that the just and upright are little liable to fears, *Psal.* 23. 4. *Though I walk through the valley of the shadow of death, I will fear no evil, Psal.* 27. *The Lord is my light and my salvation, whom then shall I fear ? Psal.* 46. *God is our hope and strength, a very present help in trouble : Therefore will we not fear though the earth be moved, and though the hills be carried into the midst of the Sea. Though the waters thereof rage and swell, and though the Mountains shake at the tempest of the same.* As the Poet speaks of the just man, *Si fractus illabatur orbis impavidum ferient ruina.* Because they that truly fear God, know that they need not fear any thing else. Therefore in the 37th. of *Isaiah*, upon *Sennacherib's* great boastings and threatnings to destroy *Juda*, the word of the Lord by the Prophet was concerning her, *The Virgin, the daughter of Zion hath despised thee, and laughed thee to scorn.*

I need not rehearse the examples of the undaunted courage of these people, because they are so numerous I conceive that every one that hath a tongue to speak, can tell a Catalogue of them : as *Abraham*, *Gideon*, *Sampson*, *Baruck*, *Jephtha*, *David*, and the *Legio fulminatrix Christianorum*. And on the other side, it is as notorious, and

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and commonly known, that the most desperately wicked finners and blasphemers are most timorous and fearful, and are full of fears, *si vel herbam dimovere lacerta, & corde & gemibus tremunt.* As *Belsazzar* trembled when he saw the hand-writing upon the wall, before he knew whether it were good or bad, Because their guilty conscience makes them fear where no fear is, and fly when none pursueth. It followeth, that if fear did make gods to be, they should be the greatest worshippers of them; but the consequence is not truth, and therefore not the antecedent or supposition.

Neither was it fear that made the differences of good and evil, true and false, just and unjust, honest and dishonest, &c. but God who is the fountain of goodness, and truth, and being.

But if for all this they will not be convinced to take God for their strength, and the fear of God, and the wisdom which is from above, for the true and sound wisdom, and still will say to God, *Depart from us, we will none of the knowledge of the Most High*; and strengthen and encourage themselves in their ungodliness, and in the multitude of their iniquities boast themselves.

And notwithstanding they see their Policy, Wit and Ingenuity, whereof they so much boasted, to be frustrated and baffled by those means which they disdained, and their secret sins detected and punished, and yet for all this they will not see the hand of the Lord. And their proud flashy wit leads them with *Xerxes*, to setter the Sea, or the like vanities and extravagancies.

Then let them go on in the waies that they have

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have chosen, till such time as the Lord shall please to put a hook in their nose, as he did in that *Assyrian* Monarchs. And let those who embrace the true wisdom, goodness and humility, rest assured of this; That *the Virgin, the daughter of Zion shall despise them, and laugh them to scorn, Isa. 37. 22.* And so with *David* we may and must all pray against the enemies of our Lord and Saviour Christ, *Psal. 59. 13. Consume them, O Lord, consume them, that they may perish, and know that it is God that ruleth in Jacob, and unto the ends of the world.* For thus only could *Nebuchadnezzar* be brought to this knowledge, *Dan. 4. 33.* And thus by feeling that hand of God which they refuse to see, let all thine enemies be forced to acknowledge thee. And thou (O blessed Jesus!) bruise them with a Rod of Iron, and break them to pieces like a Potters vessel, because they have said, That thou shalt not rule over them.

*General Rules.*

It appeareth from this, that it is not the worship which God requireth, which is forced from them by compulsion, with an unwilling mind, as that of the *Israelites* in the wilderness, *Pf. 78. 34. When he slew them, they sought him.*

The Rules which will shew us how to worship God acceptably, are

1. That we pray, read, meditate, and perform the like services to God from this belief. That we cannot spend our time in any worldly affair so well, or so much for our Profit, Joy, Comfort, Delight and Satisfaction, as in this or that duty.
2. That



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2. That we give our Alms with this belief, that it is the best way of improvement of our wealth, and therefore do it freely to such as you can never expect any return from them, but from God only.

3. That upon these accounts we perform our services to God, with all our might. These three prove our cheerfulness and willingness.

4. That we perform them constantly and early.

5. That we perform them invisibly to man, not expecting any reward from men, nor a good word.

6. That we pride not our selves in our services, and despise others with a *stand off*, *I am holier than thou*; but count our selves unprofitable servants, and desire that our very best services be cleansed, purified, perfumed and accepted only through the merits and mediation of Christ Jesus; and confess that we can offer him nothing but that which is his own; for he gives both the will and the deed that is good, and puts his Spirit into us, and causeth us to walk in his statutes, and confess also that we have need of Christ Jesus as our High Priest, to bear the iniquities of our holy things.

7. That in all our services which we perform we seek principally the glory of God. Thus we see that most of the petitions of the Lord's, Prayer are; and by thus doing, we give proof that we are God's children; for they seek God's glory, though it be with the spoliation of their own glory; as *David* dancing before the Ark. And the glorious Angels worship, and fall down before God, casting their Crowns at his feet, *Apoc. 4. 10.*

8. That



8. That we faint not in our mind, nor be weary, but work out our salvation with fear and trembling.

9. That we prepare our selves for holy duties.

*Of Prayer.*

**T**HIS being the first Duty which we learn in our tender age, and the first in our daily practice, whether it be because that the sense of our own needs, and wants driveth us to seek our supplies and succours from the omnipotent being, that we thus begin the day ; or from the nature of man which being yet undefiled with the corruptions of ill examples, followes its own Instinct and inclination ; and is therefore easily taught this practice, or else takes it in its minority ; or whether it be that all do teach their infants this part of divine worship first, as most necessary, or that they are best capable of. So it is, that this is the first in order of practice, and eminent for its Vertue if it be rightly performed, and of most frequent use. It will be therefore proper enough to begin with a Regulation of my self in this particular.

Which that I may do, I will consider

1. The manner, and circumstances: And

2. The matter of prayer.

And 3. motives to excite my self to it.

The various manners of prayer are to be found in the Psalms of *David*: And in those prayers which we read in scripture made by our blessed Saviour

Saviour & the Saints; however it will not a little avail thee (O my soul) so set down those particulars, which shall come to thy thoughts, as well concerning the inward manner, as the outward.

The inward is particularly expressed in *Eph. 6. 18.* praying alwayes with all prayer, and supplication in the Spirit. Watching &c.

In the Spirit, must be the manner, for though Watching, fasting, and all other outward manners be had, if this be wanting only, it is but a lame, or blind Sacrifice. Because as it is said, *Rom. 8. 26.* *We know not what to pray for as we ought.* Though we have the first fruits of the Spirit, *ib. v. 34.* But we have help for our infirmities from the assistance of the Spirit. And it maketh intercession for us, with groanings which cannot be uttered, *v. 27.* *And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the Saints according to the will of God.*

When thou art such in thy prayers to God, and puttest up such petitions, with intention, sighing, and groaning of Spirit, and not extention of voice, thou knowest by whose assistance it is, and that thou art accepted; therefore crave it of God. And though thou findest disability in thy self, or an indisposition, because the flesh cannot keep pace with the Spirit, thou wilt find the intercession of the Spirit in thy heart unutterable; be not therefore discouraged or dejected, because thou canst not pray vocally; for those prayers that are not expressed, are as powerful with God, as theirs that are well expressed; when thou findest in thy self a desire to draw nigh to God, do it, though thou wantest words: As  
the

the fire from Heaven consumed *Elias* Sacrifice: so look up to Heaven, and crave Gods assistance, and thou mayest find such enlargement in the duty to put up effectual fervent prayers in the Spirit whereby thou mayst take Heaven by force: our lifting up of our hearts to God moveth him to bow his ear to us. And having such an Almighty Helper, what need we to fear infirmities; let us trust to our Succours.

The Spirits Assistance consists in these particulars.

It excites holy desires which are pleasing to God, and sometimes dictates them verbally, sometimes without words, and expressions. The Spirit of Grace causeth a Christian to beg for Spiritual blessings, comforts and enjoyments, and to desire, to long, breath, and pant after them uncessantly. It causeth fervency of Spirit, firing our affections with holy Zeal for Spiritual gifts and Graces, enjoyments, and satisfactions, helps and improvements, and keeps up those holy flames which it kindles. So that it preserves us from looking back with *Lots* wife, from drowsiness, slowness in performing duties, and from faintings tipified by *Jacob* wrestling with God; it unites our hearts to God, and helps us against discurrency, of thoughts which naturally we are subject unto. Unless we are carried on in the duty by an apprehension of Spiritual enjoyments. It drives away fears, and doubts which are subject to arise from guilt; and supplieth us with a holy confidence and child-like desposition, ingenuity and assurance, and freely opens our minds, to make known our requests to him, whereby we can call God Father, *Gal. c. 4 v. 6. because ye are Sons,*

*Sons he hath sent forth the Spirit of his Son into your heart, whereby ye call him Father; therefore as oft as we find our Souls thus, let us wrestle it out with God till we get the blessing and desir'd grace. Men that want the Spirit of God have these three dispositions, Slavishness, Mercenariness, and Sensuality. They pray out of fear, and in doubt of acceptance; and when they have their desires, their Prayers cease, unless they be customary and formal Prayers, and they crave but sensual things. The Spirit also supplyeth a Christian with holy ends, and represseth carnal ends; so that in all our requests we seek the glory of God as it is sought in all the petitions in the Lords Prayer; in such, the largeness of our desires doth not hinder the obtaining of them, but furthereth rather; for he hath commanded, open thy mouth wide, and hath promise to fill it. The larger the desires, the more pleasing to God, and the more like to speed, for the more of the Spirit is in them.*

There is no colour then, why any should neglect this duty, upon pretence of having the Spirit; for the Apostles, and Disciples of our Lord continued in Prayer, and breaking of Bread, after they had received the spirit; for God is to be found & met with in those ordinances, as he saith, he walketh in the midsts of the Golden Candlesticks. And the Spirit is to be sought in these; for the best of Saints have need of seeking it in a greater measure, and for continual supplies, and watering every moment; which they obtain in and by their communion with God in this duty. But the more we have of the Spirit, the

more we ought to be conversant in this Duty, because we are furnished with ability ; and for not using our Talents, they may be taken away ; and by using they are improved. And the more effectual and fervent they will be, by this, that they are more spiritual. Much less may we neglect prayer, if we think we have not the Spirit ; for we pray for it.

And this circumstance of fasting and watching is sometimes joined with this duty, to the end our prayers may be more spiritual : I mean a Fast from a meal that none may perceive, not a Fast of 40 days, nor exchange of Flesh for Fish. Fasting doth as much promote it, as the contrary doth let and hinder it ; though possibly we may use the same expression, full as fasting, yet they who have tryed know the advantage which this gives above that, to the fervency, and earnestness, and the holiness of our desires and prayers, and to repentance, and sorrow for our sins. And our Saviour tells his Disciples of a sort of Devils which could not be cast out but by fasting and prayer. And *Mark 9. Cornelius* thus prayed, and thus *Daniel, Dan. c. 9.* both with good success. *David* also humbled himself with fasting, for they knew well, that words of course, as a Sacrifice that costs nothing, is nothing worth. And unless we thus pray in the Spirit, it appears we cannot please God, for the prayer cannot otherwise be holy, and for such things as are pleasing to God ? for who can bring a clean thing out of an unclean.

Although



Although we ought to pray in this manner yet nevertheless ought we not to neglect the duty, though we cannot perceive the assistance of the Spirit; for God feedeth the young Ravens that call upon him. If they can call upon him, no man can pretend a disability. And *David* in the 107 *Psalms*, sheweth how people that are plagued for their wickedness, because they rebell'd against the Lord, and contemned the counsel of the most high, v. 11, and 17. *Yet crying unto the Lord in their trouble, he delivereth them out of their distress.*

Though these prayers were extorted from them in their extremities, when their soul abhorred all manner of Meat, and they were even at Deaths door. And when they were at their wits end, and ready to perish through their hunger, and thirst, and bondage, which for their sins they suffered, yet in their extremities they cry to God, whom they had sinned against, and he delivereth them.

These were not such prayers as are put up by the Spirit, for such relief; even nature, though degenerated, can easily pray, but the dictates of the Spirit are spiritual, yet in regard the heart and lip go together, those are prevalent, much more if prayed in faith.

If God heareth such prayers, and thou thyself hast obtained thy Requests for these or the like benefits, and temporal deliverances; thou mayest then be emboldened and encouraged to ask and continue praying for all thou lackest: as *David* expresseth, *Psal. 116. I am well pleased that the Lord hath heard the voice of my prayer, therefore will I call upon him as long as I live.*



And if thou hast been heard for things temporal, thou needest not to despair or doubt when thou prayest for those things which are pleasing to God, which he hath commanded thee to ask, and Jesus Christ also hath commended to thee to seek, and promised to procure.

Not but that a Child of God may and must by Faith, and by the Spirit, ask the things of this life; for our blessed Saviour teacheth us to pray for our daily bread; he pray'd, *Father, if it be possible let this Cup pass from me, yet, not my will, but thy will be done.* This submission made that prayer which was natural, to be spiritual; although he prayed for that which he knew was impossible. And since God in his mercy hath given his peculiar people many promises of temporal blessings; they may and must ask them in faith, in such order as Jesus Christ hath appointed, *viz.* seeking the Kingdom of God, and the righteousness thereof first, and with modesty and such other circumstances as hereafter is express'd, and God will grant our requests as far as is for our good.

But that which is sure to prevail, is the holy appetite, that planteth Hungers and Thirsts after righteousness; for to that is the promise annexed, and blessing too. *Matth. 5. 6. Isa. 55. 1. Ho every one that thirsteth, come ye, Isa. 44. 3. I will pour water upon him that is thirsty.* The desires of such shall be satisfied, though not utter'd with full expressions, nor strength of Lungs, as Prayers learn'd may be. Importunity, which our Saviour Christ so much presseth, is comprehended under this of praying in the Spirit; for he taught nothing but what was spiritual. And his practice

too proves it to be the operation of the Spirit, that makes us importunate in Prayer ; for when he prayed he was frequently in agonies, and prayed most earnestly. It reproves those that mind other things, when they pray ; how shall God mind their prayers ? what he teacheth and urgeth for this is in *Luke 18.* where he sheweth that for our importunities sake we are hear'd of God, and argueth, that we ought always to pray, and not to faint ; to which agreeth, *1 Thes. 5. 17. Pray without ceasing.* To the same purpose our Saviour teacheth, *Luke 11. 5.* Where he sheweth that Importunity prevailed more than Love and Friendship, *1 Sam. 1. 15.* It is said, *I poured out my Soul before God.* Zeal maketh Importunate, and fervent in Spirit serving the Lord. If our Lord and Saviour sweat blood, we must undergo some pain ; and if we apprehend the greatness of the benefits which we beg, it will make us zealous.

Another part of the manner which our blessed Saviour hath enjoined, is to ask in his name, *Ephes. 3. 12. In whom we have boldness,* &c. He hath not only commanded it, but to the observance of the command, annexed a promise of reward, as large as we can desire, *John 14. 13. Whatsoever ye ask the Father in my name, I will do it ;* this is an odoriferous perfume to our prayers. In his name, every knee must bow ; it is not at his name in the original. He is our only Mediator and high Priest who ever liveth to make intercession for us. He presents them, and recommendeth them to his Father, mixing them with sweet odours, & purifying them from those corruptions of our nature, which attend them, as Salt water is made fresh by passing  
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through the bowels of the earth. And there is no Mediator to this Mediator ; and we must needs know our own unworthiness to be such, that there is nothing in us to deserve acceptance.

Another part of the manner is, that we pray in faith, firmly believing that we shall receive ; he that prayeth for wisdom, St. *James* bids him ask in Faith, nothing wavering, *James* 1. 7. He forbids that man to think that he shall receive any thing of the Lord that wavereth, and calls him a double-minded man ; for as we oblige men to be real to us, and faithful by believing them, so we do God. This manner of praying is commanded in many places ; to this belongeth waiting upon God, *Isa.* 30. 18. There is no promise to those prayers which superstition hath made to the blessed Virgin, nor no command for them ; therefore they are not of faith.

Another part of the manner is, that we pray with reverence and humility, *Psal.* 66. *Bow down thine ear, O Lord, and hear me, for I am poor and needy. Psal. Let us draw nigh to him with reverence, and Godly fear, for our God is a consuming fire.* The consideration of God's greatness, and almightiness, must needs beget a reverence in our approachings to him. This reverence is described in the Publican, *Luke* 8. 13. *The Publican standing a far off, could not so much as lift up his eyes to Heaven, but smote upon his breast, saying Lord be merciful to me a sinner. 6 Mich. 8. What doth the Lord require of thee, but that thou do justice, love mercy, and walk humbly with thy God. Isa. 57. He resisteth the proud,*

*proud, and giveth grace to the humble.* The people of *Israel* were enjoined, that when they came before the Lord with their Sacrifices, they should say, A *Syrian* ready to perish was my Father, and came down to *Egypt* with a few. We come as Beggars to him for his almes, and having nothing but what we receive of him, we must therefore ascribe all to his goodness and bounty, as we have an example, *1 Sam. 2. 6. The Lord killeth, and maketh alive, bringeth down to the grave, and up again, ver. 8. he raiseth up the poor out of the dust, and listeth up the Beggar from the dunghill, to set them among Princes. And Isa. 66. 7. He saith, To him will I look that is poor, and of a contrite Spirit.*

The lifting up of a pure heart, and clean hands, and a reverent posture of the body, are mentioned as necessary in the manner of praying. Whilest *Moses* his hands were lifted up, *Israel* prevailed; but when they were down, the *Amalakites* prevailed. Our Saviour fell on his face, and prayed. He hath also taught us paucity of words, as most agreeable to the Omniscience, Highness, and dignity of God; and condemneth vain repetitions which inculcate the same thing again; for these are nauseous both to God and men, and are as much the Sacrifice of fools, as their prayers who neglecting all other things, of the manner of praying and matter too, think it enough to say *Amen*. They bring religion almost to nothing, that they may gain the more proselites. He enjoyneth also, The circumstances of place, *Mat. 6.* That our private prayers be put up in private places where no eye seeth but God alone; for such prayer

is sincere, because it expects a reward from him only. Hypocrisie expects it from men. The same circumstance he requires in fasting, Alms-deeds also, and a perfect reconciliation to our offended brethren is required, to make our prayers acceptable as our Lord, and Saviour teacheth, *Matth. 5. 23. Leave thy gift before the Altar, go thy way, first be reconciled to thy brother, and then offer thy gift. 1 Tim. 2. 8. the Apostle commands to pray without wrath, and doubting.*

The circumstance of Time is also material; although we have alwaies need to pray because of the manifold temptations we meet with, yet we read of the Apostles, that they went up to the Temple at the hour of prayer. That sheweth that there is a time designed for that duty, *Act. 3. and Apocal. 1. St. John was in the Spirit upon the Lords day, for though this duty is alwaies seasonable, yet there be Special seasons, as we may find by experience wherein we are freer in our holy desires, and better disposed, and God is nigher; the oportunity in every work is half the work, therefore observe these Molliissima tempora fandi. As under the law. The first fruits were to be Sacrificed, and the first that opened the womb were to be holy to the Lord. By a parity of reason the services that we do to God, under the Gospel, are to be of the first things. Remember thy Creator in the days of thy youth, Eccles. 12. Psal. 63. Early will I seek thee; and the reason of his so seeking is in the following words, my soul thirsteth for thee; so Psal. 42. my voice shall thou hear betimes in the morning; and early will I direct my prayer unto thee,*



## Of Prayer.

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*thee, and will look up, Psal. 5. when I awake I am present with thee, Prov. 8. 17. Those that seek me early shall find me. But he that seeketh not early, may seek long, before he find an accepted time. We read, Gen. 4. 3. In process of time it came to pass that Cain brought of the fruit of the ground an offering to the Lord. And Abel, he also brought of the firstlings of the flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering, But to Cain, and to his offering he had not respect.* The difference of the offering shewed the sincerity of *Abel's* heart above *Cain's*. For he offered, but it is not said the first fruits of the ground, but the contrary is understood by the opposition of the offerings, and by those words which God spake to him, *viz.* If thou do well shalt not thou be accepted? From whence we are taught this Rule, *viz.* That they who will offer their service, or any thing to God, may not offer any but the best. Nor defer the time to serve him, for that which we defer, we are loath and unwilling to do, or indifferent whether we do it or no; that which we desire to do, or do with good will and love, we hasten, fearing lest we should be prevented. The more forward and early our services are, the more acceptable to God and men, for this perfumes them. *Now is the accepted time.* He then that deferreth loseth the Accepted time, *2 Cor. 6. 2.* And *Psal. 69. 13.* David urgeth it as an Argument why God should hear him, and deliver him, because he made his prayer in an accepted time, therefore slip not the seasonable time though thou be indisposed. He that is early in his service, and constant too, cannot possibly miss the accepted time



Time when God will be found, as he was found of *Cornelius*. For these two are joyned together by *David*, *seek the Lord while he may be found; seek his face evermore*, for by this we shall be sure not to miss, *Psal. 116. 1.* The Saints first and only refuge is prayer, and it is the last refuge of the wicked. They who fear they shall be prevented of their usual time, let them take the present. It is a high point of Wisdom to know the fit time and place, and the ignorance of it makes the misery of man great. *David* practised what he taught, and did not only seek early, but late too, *Psal. 141. 2.* he saith, *Let the lifting up of my hands be as an evening Sacrifice.* The morning, and the evening Sacrifice were not to be omitted, and he that doth omit them, or either of them, finds his mind less disposed for the duty, and the injoyment and comfort of it, which he useth to have when he performeth them without intermission; for by the omission of one duty, God seemeth to be withdrawn, and gone further from us, and not so ready to be found, or to hear us, by how much we have withdrawn from him, and neglected, and forsaken him. We also find *Isaac* going out to meditate in the evening. And *Daniel* persisted in his practice of praying three times a day, notwithstanding the peril of his life. *David* kept the same times, as he saith, *Psal. 55. At evening at morning, and at noon day I will pray unto thee.* Love & need cause frequent & early visits; those who are greatly beloved of God, & God beloved of them, do pray often. We read of other circumstances, as that of *Daniels* opening his windows, and looking towards the temple; but we are not restrained

restrained to this manner of ceremonies, for those things are abolished by the substance; the more we observe of these circumstance, the more joy, comfort and satisfaction we shall reap by the duty. Take time enough for preparation, for if thou straiten thy self, thou mayest be diverted. But we are commanded to pray alwaies with all manner of prayer, that is as the occasion will permit, or requires, for there are various manners, we cannot be alwaies upon our knees in publick prayers, or in private; nor must one duty jumble out another. All times, and all places afford us opportunity and occasions of lifting up our hearts, and hands to God in the Heavens, which may be accepted sometimes as well as Sacrifice. And as in heaven we shall never cease from praising God, so while we live here we shall never cease from praying to him, *Psal. 122.*

*I give my self unto prayer.*

Lastly, this duty, (that it may be acceptable) doth require preparation & premeditation, *Psal. 10. 19.* *thou preparest their heart, and thine care harkneth.*

The next thing to be considered, is the matter of prayer; Which is Twofold, *viz.* The Inducements to be used, and the subject matter for which we pray

Seldom is there any prayer without Inducements, and motives perswasive, with which we urge God, and press him to grant us the things we desire.

The Lords prayer, which is as brief as may be, concludes with three Inducements, *viz.* for *thine is the Kingdom, the power, and the Glory, for ever, and ever. Amen.* We find in the *Psalms* of *David* variety of those. Sometimes he urgeth  
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the promises of God, Sometimes the Commandment of God, some motives he fetcheth from the name of God, some from his nature, and being, as from his Truth, his Holiness his Goodness, his Faithfulness, his Mercy, his Power, his Justice, his Righteousness his Almightyness.

He urgeth the pledges of Gods love already bestowed, his loving kindness of old. And his thankful acknowledgment of them. Also he urgeth his Relation as Servant, *I am thy Servant, O grant me understanding that I may know thy statutes.*

Some he urgeth from his own Misery, Need, Necessity, Trouble, and Affliction.

Some from his Innocency, uprightness, simplicity, sincerity, &c. *Psal. 59.*

Some from his holy desires, Intentions, vows, purposes, and Resolutions, and his service done for him. *His* hope in God, his Trust and affiance in him. His love to him, and his word.

He urgeth also, that he makes his prayer in an accepted time, *Psal. 69. 13. Psal. 119. Hear me O Lord, and I will keep thy statutes: Let my Soul live, and it shall praise thee; Let thine hand helpe me, for I have chosen thy Commandments; give me understanding according to thy word.* So that we see that it is a good motive when we ask any grace, to shew how we have endeavoured and used the means to attain it, as he doth, & purpose to use them. In this *Psalme* throughout he shews how he studied Gods statutes, meditated and delighted himself in them, *Psal. 71.* He urgeth his trust. *In the O Lord have I put my trust, let me never be put to confusion.* This Motive he useth very often (as though trusting did engage God

God not to fail him). It followeth. *Be thou my strong hold whereunto I may alwaies resort. For thou hast promised to help me.* In the two next verses he urgeth his love, and desire of God, as an Argument why he should deliver him from his ungodly enemies.

And this motive he useth often, and he very often useth that of his promise. In the 9 ver. of this Psal. he urgeth his trouble. *Mine enemies speak against me, &c. Go not from me, O God my God, hast thee to help me. Look upon my affliction and misery, and forgive me all my sin. From my youth up thy terrors have I suffered with a troubled mind, &c.* In the 12, 13, 16, 19. and 20. verses, he urgeth his Resolutions of trusting in God, waiting upon him serving him and praising him, ver. 12. *As for me I will patiently abide alwaies and praise thee more and more,* 13. *My mouth shall daily speak of thy righteousness, and thy salvation; for I know no end thereof. I will go forth in the strength of the Lord, and make mention of thy Righteousness only.* And prayeth, *For sake me not in the time of mine Age, when my strength faileth me, until I have shewed thy strength unto this Generation, and thy Power unto all, &c.*

Psal. 72. He urgeth his holy Resolutions: *Give the King thy judgements, &c. Then shall he Judge the people according to right, and defend the poor, &c. He shall keep the simple folk by their right, and punish the wrong doer.*

Psal. 5. 2. *Hearken unto the voice of my calling, my King and my God. Motiv. for unto thee will I make my my prayer; my voice shalt thou hear betimes O Lord, early in the morning will I direct my prayer unto thee, and will look up.*

*Psal.*

*Psal. 86. II. Teach me thy way O Lord, (the motive) And I will walk in thy truth; knit my heart unto thee (the motive) that I may fear thy name.*

*Psal. 16. Preserve me, O God, (the motive) for in thee do I put my trust.*

*Psal. 17. And in sundry other Psalms he urgeth the wickedness of his enemies as a motive. ver. 8. Keep me as the apple of the eye: hide me under the shadow of thy wings, from the wicked that oppress me, (the motive) with their mouth they speak proudly &c.*

In the 38 *Psal.* he also urgeth the malice, and wickedness of his enemies, together with his own sorrow, and misery, by reason of his sins, and his enemies, *ver. 2. Thine arrows stick fast in me, and thine hand presseth me sore. There is no health in my flesh, because of thy displeasure, neither is there rest in my bones, because of my sin, ver. 20.* Of his enemies he saith, they were against him because he followed the thing that is good, but he will confess his iniquities; these motives introduce this prayer. *Hast thee to help me O Lord God of my salvation.*

In the 4 *Psal.* He makes use of Gods former benefits as a motive for further beneficent saying. *Hear me when I call O God of my Righteousness, (the motive) for thou hast set me at liberty when I was in trouble, Psal. 86.* He urgeth his afflictions, he suffered under Gods hand, and his enemies malice, and the goodness, and mercy of God. And concludes, *O turn thee unto me, and have mercy upon me.*

Usual in his prayers is that expression for thy Name sake. They who would make use of this



as all must, must know him in that name which he himself proclaimed, *Exod. 34. 6.* For *David* did refer to this, *The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression and sin, &c.* The Lord cannot forget his own name, therefore cannot forget to be gracious. If we can use that inducement of *Moses*, *Lord, if I have found favour in thy sight*, it is peculiar to his favourites, and obligeth God to hear.

This is a large Field, and may afford great plenty and variety; but every man may supply himself with it, that list to read and observe the Psalms. It is noted by *Bishop Cooper*, that it is not sufficient to seek from God, because of that which he is, but we must also consider what we are: Otherwise, as *John* said unto one demanding, *Is it peace? What hast thou to do with peace?* So the Lord may answer us, though the Lord be gracious, what is it to us?

As to the subject matter of Prayer; the Children of God are sometimes mistaken about it, and are in doubts. *St. Paul* accordingly confesseth in the behalf of himself, and others, *we know not what to pray for as we ought.* We find *Moses* also mistaken in the matter of his Prayer. *Exod. 33. 18.* *Shew me now thy Glory*, for God answer'd him, that no man could see his face and live; and that he could not see it; yet Almighty God, to shew his propensity in hearing prayer, came as neer his request as he could for God answered him in that which was as profitable and useful for him. He made all his goodness to pass before him, and let him see

see his back-parts, so that *Moses* lost not his Prayer, though he did not obtain the thing he asked. Much more may we expect success in our Prayers, when we ask such things as he hath commanded us to seek, which we know are according to his will; and our blessed Saviour also hath engag'd for our obtaining. The invitations being so many, so importunate, and so free, *viz.* To come, and buy without money, and without price; to open our mouths wide, to ask and have; it appears, and we must so believe, that Gods bountifulness is such, that he is more ready to give, than we to ask or receive. And like as a Mother, whose breasts are full, is more desirous to give suck to her Babe, than that to crave, or receive it; such is Gods freeness to us.

It concerns us then to advise what these rich benefits are, which we are to beg, and buy without money, or price. And if we may have what we lack for asking, certainly we shall be convinced of the greatest folly in the world, if we will lose them for want of asking.

Many are ignorant of their own wants, as the Church of *Laodicea*, who knew not that she was wretched, and miserable, and poor, and blind, and naked, but thought herself in the contrary estate. But God adviseth her of her wants, and the remedy of it, which he sheweth her, is to be had of him only, *viz.* Gold tried in the fire, that she might be rich, and white raiment that she might be clothed, and eye Salve, that she might see; and freely invites her to buy them of him, though she were poor, blind, and naked, and had nothing to purchase them

them withall, therefore we may infer that all men, be their condition what it will, may come to God in this duty of Prayer, for all their needs, as we read, *Jonah* 1. 5. *The Mariners cry-ed every one to his God.*

For our better direction, that we may not miscarry in our suits, as the Mother of *Zebedees* Children did, our blessed Saviour hath plentifully instructed us what we should pray for; as he here directs the Church of the *Laodiceans*, *Matth.* 6. 9. and *Luke* 11. 2. The Disciples sensible of their own insufficiency, do make it their suit to him to teach them; there-upon he gives a pattern, and rules for them and us to use.

In which Prayer the three first, and the three last petitions are spiritual. According to the rule which he gives, *ver* 33. *Seek ye first the Kingdom of God, and the righteousness thereof.* From this prayer of our Saviour, and the rules by him given, and from the precepts elsewhere, and the prayers of the Saints, we find but these three things necessary to be prayed for, *viz.* Grace, and the means of Grace, and the re-wards promised thereto.

For, though the Children of God do most frequently use confession of their sins, and thank-givings together with their Prayers, as *Daniel* did. And *Dauids* Psalms are most of them thus; and whether we use them as inducements for the things we pray for, as we use confession, as an inducement for pardon, and thanksgiving, may and ought to be used as an inducement for obtaining further mercies, or else we look upon them as distinct duties; they are proper  
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enough, but not always necessary to be joined with this duty; therefore we refer them to their proper places, and judg them much more easy as to the verbal expreffion than fervent Prayer for grace, and spiritual enjoyments.

When God hath filled our heart with food and gladness, and hath wrought deliverance for us, and so hath given us, matter of thanksgiving; if the Heart be but enough thankful, words of praise and outward actions cannot be wanting; but thanksgivings and confessions are peculiar things: and for this duty, this one motive may be sufficient to enforce it, *viz. That it pleaseth the Lord better than a Bullock that hath Horns and Hoofs, Psal. 69. 32.*

These three, *viz.* Grace, and the means of Grace, and the rewards, I conceive they contain all the promises, and all that God hath engag'd by the new Covenant to give to his people. They contain also all that God hath commanded, and enjoyned his people, and requireth of them; and they contain all that they need, or can desire to make them happy here and hereafter.

And there is no Petition in the *Psalms* of David, or in any prayer in all the Scripture, but is contained under one of these heads; for all the Prayers of the Saints tends to this end, *viz.* The glory of God, and the promotion of his Kingdom, and the means thereof.

Those Prayers which are against the opposites, namely, against sin and iniquity, and the occasions, and helps thereof; and against every degree of sin, and the punishments and curses due to sin and sinners, *That the rod of the Wicked may*

*may not rest upon the lot of the righteous, Psal. 125.* These are of the same nature with the former, for the overthrowing, plucking down and destroying of sin, and Satans Kingdom, and the treading him under foot, is the preparing the way of the Lord, that his Kingdom may come; therefore we do in this pray against those, and in praying against those, we pray for this.

Hence it is, that God hath made promises accordingly of subduing our iniquities, and to tread Satan under our feet. *That no Weapon formed against us shall prosper. That sin shall not have dominion over us.* And we pray for the performance of these promises, when we pray the second Petition of the Lord's Prayer, (*Thy Kingdom come,*) for the Kingdoms of the World cannot become the Kingdom of the Lord, and of his Christ, but by the subversion of Antichrists Kingdom.

This, notwithstanding it is our duty to pray expressly, as we are strengthened, and assisted by the holy Spirit, as well for these, as against those, and against those, as well as for these; although implicitly he that prays for the Kingdom of God, prays against sin, and Satan. See *Psal. 119. Turn away my eyes from beholding vanity, &c.* Likewise when we pray thus generally in these words of our blessed Saviour, we do implicitly pray for the conversion of the *Jews*. Yet ought we notwithstanding expressly to pray for it, because we are commanded to give him no rest, till he make *Jerusalem* a praise.

What persons we are to pray for, is also taught by the Apostle, *1 Tim. 2. 1. I will therefore that Supplications, Prayers, Intercessions, and*



*giving of thanks be made for all men ; but yet we are chiefly to pray for the chosen people of God ; for thereby we exprefs, and declare our fellowship with them, and our relation to them, as members of the same mystical body, in Christ Jesus, and thereby endeared to us more than our natural relations. Therefore we find the Apostles in their Epistles praying for those they write to, and requiring the like of them again. Paul to the Ephesians prayeth for them, c. 1. 17. That God would give them the Spirit of wisdom and revelation in the knowledg of him ; that their understanding being enlightened, they might know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. And what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand, &c. and Chap. 3. 16. Prayeth that they may be strengthened with might by the Spirit in the inner-man; that they may know the love of Christ: for the Saints at Philippi he prayeth, that their love may abound more and more, in knowledg, and all judgment, that they may approve things that are excellent, that they may be sincere, and without offence, till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the praise, and glory of God, Philip. 1. 9.*

By these, and the like Prayers of the holy Apostles, we learn what to pray for as well for our selves, as others.

We learn from St. Pauls prayer for the Hebrews, c. 13. To pray that God through the blood of  
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of the everlasting Covenant, would make us perfect in every good work, to do his will, working in us that which is pleasing in his sight, through Jesus Christ. For it is through Jesus Christ, if any thing we do is pleasing to God; and it is God himself who works it in us.

Those that do not pray for the peace of *Jerusalem*, are not Citizens thereof; therefore they do not love her. But they that do pray for her peace, and give God no rest, until he make *Jerusalem* a praise, are Citizens of that *Jerusalem*, which is from above, which is the mother of us all; and they receive comfort from her welfare, and are sure that she shall receive a benefit by their Prayers, and hope to receive benefit mutually by her Prayers; for as the Apostles in their Epistles to the Churches pray for them, so they do also desire their prayers.

I infer, that every particular Christian in his Prayers must put in suit the general promises, viz. That all her people shall be holy, all righteous, all be taught of God, and holiness to the Lord shall be writ upon the Bells of the Horses. They who pray for these Spiritual gifts and graces; for themselves and others, do pray in the Spirit, and seek the Glory of God. And by their fervency, and zeal, and frequent addresses to God for them; and for repressing, and subduing their opposites, viz. The sins which so easily beset them, their iniquities and corruptions. They shew forth their weariness of them, and burthen which loadeth them, from which they groan and cry to be eased and deliver'd by God, because they are not able by all they can do, to be deliver'd by their own industry.

And because our blessed Saviour hath promised to ease such, therefore they may be sure to be heard ; if they (confessing their particular burthen of corruption, whether it be pride, anger, malice, revenge, covetousness, lust, concupiscence, or the like, and mourning over it,) humbly intreat him to succour, relieve, help, heal, cleanse, wash, purge and purify them by the renewing of the Spirit. Or else (as he answer'd St. *Paul* praying against the Thorn in his flesh) he will supply them with grace sufficient for them.

From these promises we may see the reason why our blessed Saviour in that form of Prayer, teacheth us to pray in the plural number, *our* and *us* ; for this includes our selves, and our fellow-members of the mystical body of Christ, some whereof are but Babes, or Children in religion, and cannot pray for themselves, as not having received so great measure of the Spirit, so that they have need of our Prayers, and our charity, including them, doth not hinder our requests for our selves, but rather promotes them.

We see also why sometimes they pray more particularly, but for themselves as the Apostle *Paul* did against his particular malady, and burthen which he groaned under. And so *David* did pray against his own particular sins and sufferings ; *Deliver me from bloody-guiltiness ; Turn away mine eyes from beholding vanity, and quicken me in thy Law ; Incline my heart to thy Testimonies, and not to covetousness, &c.* For which particular graces, we may upon occasion, pray in the behalf of others, according to  
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that precept of the Apostle. *If any man see his Brother sin a sin, which is not unto Death, he shall pray for him, and it shall be forgiven him.* Likewise may we pray for the deliverance of them from their afflictions, and perils which they lie under, as the Apostle *Paul* desires the Saints to whom he wrote, to pray for his deliverance; for nature dictates these prayers for our selves, but grace, for others that are our Brethren in Christ.

The Hope of speeding is that which incoureth, and excites with strength and courage in every undertaking we go about.

If we seek of God in prayer, the things which are according to his will, those gifts, and graces, and Improvements, which he hath promised to give, those things which he hath invited us to ask, or commanded us to ask; those that our Saviour and his Apostles have taught us to ask; those which the experience of other Saints and servants of God proves to be acceptable and proper requests; those graces which we are commanded to have, those degrees of grace, and those means which we are commanded to use, and those spiritual joys and injoyments which we long for, and cannot be happy without, why should we doubt of our success? or why should we not expect a quick Return?

Let us then apply our selves to seek out those things.

As the original of all graces, we first are taught by our Saviour to pray to God, to give us the Holy Spirit: And he that obtains this, obtains also the fruits of it. Love, joy, peace, meekness, gentleness, patience &c. And all

graces whatsoever: for as the Lord taught us our whole duty in one word, *viz.* Love; so here he teacheth us in one word, the sum of all we need to pray for; for although we pray for many things, yet the sum of all spiritual things is contained in this. And if we seek the spiritual gifts, and graces, which is signified in that expression, Seek ye first the Kingdom of God, and his righteousness, the other things shall be added unto us without seeking. In this also is summed up all that we ought to pray against, *viz.* all our spiritual enemies, the lust of the flesh, the lust of the eyes, and the pride of life, and every thing that Satan overcomes the sons of men withal.

This general is branched into six petitions in the Lords prayer; for by the Spirit of God in us, we are made holy, the Temples of the Lord, and are made capable to sanctify Gods holy name, the love of God is spread abroad in our hearts, Gods law is written in our hearts, and put in our inward parts. By the Mission of the holy Spirit into us, we all know him, and know his Judgments, and do them: the Kingdoms of the World become the Kingdoms of the Lord and of his Christ, Righteousness will run down as a River, and holiness, to the Lord shall be writ upon us, and all our comon things; every pot in *Jerusalem* shall be like the bouls before the Altar. And Jesus Christ shall have the uttermost parts of the earth for his possession; when these and the like promises are fulfill'd. And the earth shall be full of the knowledg of the Lord, so that we pray implicity for these promises when we pray these petitions in the  
Lords



Lords prayer: likewise when we pray, Thy will be done, we pray for the Spirit to enable us to do it, and we pray to God for the fulfilling of those promises of the New Covenant which relate to it, *viz.* That God will be our God, and we shall be his people; that we shall run, and not be weary, walk and not faint, mount up with wings like an Eagle, and renew our strength like an Eagle, that we shall be a willing people.

Sb in the other petitions, Namely, that for remission of sins, we cannot be assured of it, nor have peace of conscience, but by the operation of the Holy Ghost in our hearts by faith, exciting in us unfeigned sorrow for those sins, wherewith we have grieved it, and working in us a stedfast resolution and purpose never to commit the like again. Also when we pray against Temptations, it is intended that we crave this aid by the assistance of Gods Holy Spirit, to escape them; for thereby we are made sufficient, and able to fly them, or to overcome them, and to be more than conquerors; so that no Spiritual weapon formed against us shall proper. And if God gives us his holy Spirit, we obtain also the other petitions, namely, to be delivered from evil, and to enjoy food, and raiment, and all the necessities of life; for these are inseparably contained in the privileges of the Saints: For God is a Wall of fire round about them; bread shall be given them, and their water shall be sure; so that petition also is (by reason of the promise) contained in that of asking the holy Spirit. The rather for this, that all other promises of the  
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New Covenant are implied in this. This notwithstanding, we find the Saints and Servants of God praying in other words, and formes, and by the Spirit too. Whose Assistance I humbly crave, for my further progress in these meditations.

Certainly when the Holy Spirit assists us in prayer, it doth not only enable us to say or pray in a perscribed form, but dictates the words, and things prayed for, according to the necessities of the person praying, and prayed for.

Although we are not under the law, but under grace, that being dead wherein we were held, that we should henceforth serve God, in the newness of the Spirit, and not in the oldness of the latter.

Yet must we pray against all those corruptions of Nature, called the old man, those infirmities, and weaknesses, and indispositions to the new nature, to grace, and to the meanes of grace, and for those graces, those helps, and occasions, and meanes of grace, which the Saints, and Servants of God under the law, have prayed for, and God promised to give them.

As for instance, all those petitions of *David*, in the Psalms, shewing his own corruptions, weaknesses, failings, sins, and infirmities, wandrings, and strayings from Gods Commandments, and praying for the Lords help against them, we now under the Gospel, if we flatter not our selves (as some sects do) we all at sometimes shall find by sad experience, that we have need to pray so too. And those that are most renewed, and most conformable to the Image of God, those search out most, and know there

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own failings, in grace, and proneness to sin; for it may be said of us, All have sinned, and are justified freely by his grace; for if *St. Paul* counted not that he had attained perfection, but pressed forward, neither may we imagine, that those of this age, who pretend to it, have attained it; *for in many things, we offend all.*

Therefore in as much as those graces are to be in us which they sought, and prayed for, that they should be in them, we also are to imitate their examples of praying for them, and the improvement of them, and against the contrary, *viz.* the corruptions and sins which we find our natures liable to.

Every mans condition doth shew him what temptations he is most liable to, and what graces he hath most need to pray for.

Those that will be rich, the Apostle saith, fall into temptation, and a snare, and divers noisome lusts, they will be rich though: therefore have need to pray against those temptations of pride, anger, disdain, oppression, contention, strife, wilfulness, covetousness, love of the World, and all those lusts which accompany a plentiful fortune; as gluttony, drunkenness, effeminateness, the love of pleasure, &c. and that they may escape all those snares whereby the Soul is taken, and held captive, *viz.* those advantages which they have of sinning with impunity; those helps which their wealth ministers, and all the opportunities which wealth makes for them; that by the help of Gods holy Spirit, they may be able to take off their affections from things below, that so they may set them on things above; that they affect not, mind nor,

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nor converse with these things of the world which they have plentifully to enjoy. That notwithstanding their abundance, they may have their conversation in Heaven, and mind only heavenly things, and use the World as if they used it not; buy as if they possessed not; and be rich in good works; and may be able to deny themselves; and may be crucified to the World, and buried with Christ in Baptism, and rise again with him in newness of life, that the life which we now live, we may no more live it, but Christ may live in us; and the life which we live, we may live by the faith of the Son of God who loved us, and gave himself for us.

A special help and encouragement it is to us, if we can find out a promise of obtaining these graces, which we thus pray for in time of need; for having these precepts (as here before mentioned) it urgeth us to the practice of them, as the Apostles profess they practised. But the promise puts hope into us, of obtaining the like graces, if we seek them by Prayer, Meditation, and other means appointed by God to be used. The promise then, which we may urge, and charge God with, in our prayers, may be this, *viz. The Sun shall not burn thee by day, nor the Moon by night; or that, That all things shall work together for good to them that love God.* For these promises were therefore given to us, that we should have boldness at the Throne of Grace.

The contrary condition of life, Poverty, hath likewise its temptations.

Therefore we find the wise *Agur* praying equally

qually against it, and riches ; shewing the temptations of both ; and the blessedness of the middle or mean estate. Those that experience the extremity of poverty, not having a place where to lay their head, have many promises of a God al sufficient to trust unto ; and he will never leave nor forsake his Servants.

In like manner other conditions of life are accompanied with multiplicity of temptations. Therefore the Scripture gives cautions, and admonitions to all to warn them, and arm them against them ; young and old, Masters and Servants, Parents and Children, Husbands and Wives, Kings and Subjects, Priests and People : and every mans daily experience tells him what temptations he lies under ; and his proneness of nature, and inclination to them ; which when the Scripture in particular warns us against, and instructs us how to avoid ; we know that we ought by Prayer, to seek assistance and help from God ; because without his almighty help we are not able to overcome them.

For instance ; The Lord commanding to fly youthful lusts. If we find our selves, by natural inclination, liable to those lusts, we may (as the Apostle *St. Paul* hath given us an example) Beseech the Lord that this Messenger of Satan may depart from us, and never cease to beseech him, until we obtain an answer like to that which he obtained, sufficiency of grace, or else removal of the temptation ; and as often as it recurs, we may pray with holy *David*, *Psal. 119. Hold thou me up, and I shall be safe.* And whilest we do continue praying, and calling upon God ; why may not we be confident

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in it, as the Apostle was; That the Lord will deliver us from every evil work, since the promise is to all that trust in him; That he will stand by them, and save them, and deliver them.

Or if by nature we are inclined to covetousness: *David's prayer will stand us in stead; Incline my heart to thy Testimonies, and not to covetousness.*

In like sort, he fearing to be overtaken with that common sin of lying, prayed to God, to *take from him the way of lying*, to grant him his Law, and to teach him his statutes; for he well knew, that there was no remedy against sin but grace. And the Law of God dwelling in his heart, that he might run the way of God's Commandments without halting, or looking back.

If we have been overtaken with this sin, this prayer suits for our occasion; for by praying to God to take from us the way of lying, we intend we have more of it than we ought, and so probably he intended, or else how could it be taken from him?

And if we should be so unhappy as to be so overtaken with lust as he was. If in the bitterness of our soul, and sorrow of a broken heart; washing our bed with our tears, having no health in our flesh, nor rest in our bones, because of God's displeasure: We pray as he did (with humble confession of our sins, and vileness) to him, to wash us, cleanse us, heal us, pardon us; to turn his face from our sins, and blot out our misdeeds, according to the multitude of his mercy. Then, though for the present they are  
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ever in our sight, terrifying and troubling us, we shall in due time know, that they are pardoned; and that the blood of Christ hath cleansed us from them all; and that we are reconciled in him; and he will heal us; and we shall again be restored to the joy of our salvation, and praise his Name in his Courts, and renew our vows, and be stablished with his free Spirit.

Most of the *Psalms* contain prayers for some graces, and may stand us in stead for our use, and serve for our direction.

If we are rash or chollerick by nature, and subject to wrath and revenge, and have fallen thereby, or fear we shall fall. We cannot be enough sensible of our danger, in this particular, because we must expect hourly temptations, and how far our wrath and choller may carry us, we know not (especially if we should chance to meet with others, as chollerick and rash as our selves) if we do not alwaies pray to God to help us in, and deliver us from this temptation, (as it is, for the most part in all the sins of our complexion, or inclination, very difficult to stand against them at all) if God do not stand by us, and strengthen us, and support us; and if we forget our selves, and do not hang upon him for help, call upon him, trust in him, and fear and distrust our selves. These will alwaies be bus-fetting us.

He that is sensible of his weakness in this particular, and his danger, and mourns by reason thereof, desiring to be delivered from it, seeks help by reading, meditation, conference, and this means of prayer, which must also be joyned to the other, besides the use of natural means

too : For so we find the Apostle *Paul* using them ; for he saith of himself, *I keep under my body. We strive and run as in a Race. So fight I, not as one that beateth the Air. In labours often, in fastings often, &c.* For hereby we both shew to God, and man, our burthen, that we groan under, and desires to be delivered from it ; if we use all these means to get our deliverance. But on the contrary ; how little desire to be delivered from wrath or lust doth he express, who seeds himself to the full, drinks wine in bouls, pampers his body with high feeding and drinking, which are the fuel of these fires ? or how doth he seek humility of God, who delights himself in actions of vain-glory, and the applause of men, and seeks honour of men by bravery, revenge, vain ostentation, high looks, a lofty gate, pomp, prodigality, and the like. Certainly those sins which by nature we are most inclined to, these by natural helps and adjuments we must oppose ; not cherish and foster by incitements and allurements. The wise *Agur* accordingly prayed against the means of sin, and the occasions, against the means and occasions of fulness, and want. If we so well knew our own proneness to these mother sins, as he did, and were so wise as he was, we would pray as he did, to be delivered from the means and occasions of sins. This is contained in that Petition, *Lead us not into temptation.*

In like sort praying for any grace, or improvement of a grace, we must use the means, both spiritual and natural ; and pray for them, and the occasions of them ; as mortification, sobriety, watchfulness, &c. Hence we are taught to pray  
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to God to send us Pastors, who shall feed his people with knowledge. And because this is a necessary means of grace, God hath promised it, and by the promise we are invited to ask it. Suitably we find *David* praying, *Psal.* 119. 12. *Teach me thy Statutes; v. 18. Open thou mine eyes, that I may see the wondrous things of thy Law; v. 26. I have acknowledged my waies, and thou heardest me; O teach me thy Statutes. Make me to understand the way of thy Commandments. Make me to delight in the thing that pleaseth thee.*

More especially in this specified sin of wrath and revenge; if thou labourest under it, desiring to be delivered from it, and the evils and dangers attending it; thou ponderest and meditatest of those Texts of Scripture which reprove and repress it; as is that, *Vengeance is mine, and I will repay it, saith the Lord. Let not the Sun go down in your wrath. Leave thy gift upon the Altar, and go and be reconciled, and then offer thy gift. Prov. It is the wisdom of a man to pass by an offence. Anger resteth in the bosom of fools. If when ye suffer wrongfully ye take it patiently, happy are ye, for the Spirit of grace and glory resteth upon you.* Thou shalt reap improvement of thy patience in a good measure by these meditations. And by subduing thy body, and withdrawing from it superfluities (especially such as more naturally excite this humour in thy body) and by careful watching against the first beginning of wrath.

And then if thou add to these this last remedy, viz. Prayer, beseeching God through Jesus Christ (*who is made unto us wisdom, righteousness,*

ness, sanctification, and redemption) to make us so wise as to pass by offences for his sake; and to take from us that folly of anger; that as fury is not him, so it be not in us neither, who are his children, who doth good to all; that we may be like him in this; and that by our slowness to anger, and by our patient bearing of wrongs, and our meekness and submission to God (if it be his will that we shall suffer wrongfully) we may perceive, and know, that the Spirit of grace and glory rests upon us; and in that rejoyce.

Then we may be assured that we shall obtain the victory over these lusts and messengers of Satan; and be able to do good for evil; to love our enemies; to bless them that curse us; to pray for those that desightfully use us; and so run the waies of Jesus Christ's Commandments, and take up his yolk.

I say, we may be assured of obtaining these excellent graces by these meanes: because God hath promised it in the prophesie of *Isa. c. 32.* *The heart of the rash shall understand knowledge. The Lion shall lye down with the Lamb, c. 29. 4.*

Certainly the change of the heart, and renovation in knowledg, and understanding is the chief thing in our Quickning, and vivification in the Spirit, and in every grace; this God having often undertaken, and promised. As in that promise, *That he will take away the heart of stone, and give his people a heart of flesh. And that he will give them a New heart, that he will put his Lawes in their hearts, and write them in their inward parts.*

We may assure our selves that he will do it.  
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If we supplicate him in faith in Jesus Christ: And use our own endeavours with the meanes. And if we do obtain this, so that we can favour the things of God, and delight our selves in the Lord, and count all the waies of his Commandments pleasantness, search for them, as for hid treasure, dig for them, seek them evermore; we have obtained the greatest, and chiefest matter, and the rest we may assure our selves, that we shall by the like means obtain: and by degrees be able to run the waies of Gods commands: discretion shall preserve us, and understanding shall keep us, and deliver us from the temptations, and allurements to these and other sins we shall be able to keep our watch against our spiritual enemies, that would destroy us.

But although our heart be thus changed and we renewed, so that with our mind we do the Law of God, yet it is great danger but that sometimes with our flesh we shall serve the Law of sin, because, when we would do good evil is present with us: unless the hand of God continually hold us up, which that it may, we must invoke his mercy, and almighty power; using all the means premised, and with watchfulness against the first beginning of evil, *Oculus ad cælum, Manus ad clavum.*

So that our surest perservative is this of prayer, although we are renewed in the Spirit of our mind. Our own wofull experience tells us so; (as this holy Apostle tells us by his experience.)

For we know how that we have often endeavoured our selves to hallow the name of God, and to his will in the resisting of these sins

of our complexion, and to avoid the temptation. And to that end and purpose have read, meditated, heard the word preached, and resolved upon the practice of it; we have made that covenant with our eyes, as *Job* made with his, or the like, to avoid and shun the occasions of that sin which we most fear. But yet upon trial we have found in our corrupt hearts, so much of the old unregenerate man, that when we would do good, evil hath been present with us, and ready to surprize us, and lead us captive. And how to do the good we would, we know not, and we could only bewaile our wretched condition, crying out with the Apostle, *O wretched man that I am, who shall deliver me from this body of sin, and death!*

Therefore we must be alwaies at the Throne of Grace, as those holy men were; *David, Psal. 119. v. 27. Make me to understand the way of thy Commandments, v. 35. Make me to go in the paths of thy Commandments, v. 36. Incline my heart to thy testimonies and not to covetiousness, 37. Turne away mine eyes lest they behold vanity, and quicken me in thy Law, 38. Stablish thy word in thy Servant that I may fear the.*

Expressing his holy desires, with fervency, and earnestness, and Importunity, *Behold my delight is in thy Commandments. O quicken me in thy Righteousness.* And protests to God how he had used the meanes in studying and meditating of Gods word.

If we accordingly practice. And with such holy desires, pantings, and breathings with such fervency of affection, with such a purpose

poses, resolutions and vows, with such Importunity, under the sense of our needs and dependencies on him. (For the Spouse her self, though she be assured of her Beloved's kindness and love towards her, and her own love reciprocally towards him; so prays, *Draw us, we will run after thee*) which sheweth what great need we have of craving God's almighty help, when we are strongest; and with *David* have sworn, and are stedfastly purposed to keep his righteous judgments.

If we do accordingly pray, then we may also obtain to be men after God's own heart, as he was; for we have a promise for it, *viz.* The weak shall be like the house of *David*. He will incline our hearts to his Testimonies. He will work in us both the will and the deed. He will order our steps in his Word. He will draw us, and we shall run after him. And we shall do his will on Earth, as it is done in Heaven. And he will order our feet in his Word. Direct our going. Make us to delight in that which is good. And though our soul be alwaies in our hand, yet we shall not forget his Laws; but claim them for our heritage and portion for ever.

Because he is true, who hath\* promised to guide us, lead us, keep us, uphold us, strengthen us, watch over us, to be with us in trouble, to deliver us; to tread Satan under our feet; that no weapon formed against us shall prosper; that he will water us every morning, and every moment; and we shall run, and not be weary, mount up with wings like Eagles, and renew our strength like the Eagle; and he will make

our way perfect ; and those that are planted in the house of the Lord shall flourish in the Court of God ; they shall grow from strength to strength, and grow up like the Calves of the stall. And though we do fall when we are confident in our own strength, as the Apostle *Peter* did ; yet shall we rise again : But he that feareth alwaies is more happy ; for he will watch against the beginnings of evil actions, and will use these means premised, and shall not fall ; for God will hold him with his hand, because he trusteth in him only ; and will bear him, as a man doth bear his Son, *Deut. 1. 31.*

And as we are taught in the precedent instances, so may we suitably be instructed out of the holy Scriptures in all other temptations to other sins. If it be excess in drinking, which raging vice hath invaded a great part of the world. And men are not content to allow themselves in it, but generally strive to draw in all those with whom they converse, in spight, as it were, of all holy admonitions, moral precepts, natural restrictions, policies, prudential constitutions and counsels of the most renowned wise men, virtuous men, most excellent Law-givers : And their own daily experience of the mischiefs and ruines that this sin brings upon those that are guilty of it.

The remedies whereof being so much predicated, and so little practised, must needs convince the world of a great deal of practical Atheism and Infidelity. But thou that seest this fault in thy self, and art grieved at it, desiring to be delivered from it, and findest it as difficult as to cut off thy right hand, or pull out thy  
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right eye; follow the prescribed instructions, and imitate those prayers, and thou shalt reap thy desired grace, and quit thy soul and body too of the sin, and with it, of many more which accompany it, and are occasioned by it.

Because God hath ingaged to be found of them that seek him; to help them that have no power, nor strength; to be with thee in the fire, that it shall not burn thee, and in the water, that it shall not drown thee. That thou shalt call upon him in time of trouble, and he will deliver thee, and thou shalt praise him. He will pour water upon him that is thirsty, *Isa. 44. 3.* He will subdue our iniquities, *Mic. 7. 19.* He giveth power to the faint; and to them which have no might he increaseth strength. *They that wait upon the Lord shall renew their strength, Isa. 40. 29, 30.* The God of Peace shall sanctifie you throughout, in spirit, soul, and body. Faithful is he who hath called you, who also will do it, *1 Thes. 5. 23, 24.* Sin shall not have dominion over you, *Rom. 6. 14.* A new heart will I give you, *Ezek. 36. 26.*

But it would seem tedious to run through all the sins which humane nature is prone to, and to adapt the promises in holy Scripture to particular sins and lusts, under which we labour, and desire to be eased. I therefore pursue it no further, the rather, because the precedent instances are easily imitated by those who read, and meditate in the Scripture, which all they do, who desire to break off their sins by repentance.

This Direction I conceive to be necessary, *viz.* That those who come to crave a promise of



God, do also consider the qualification ; and in the first place seek that, else the promise belongeth not to thee. For example, if in thy trouble thou prayest that all things may work together for thy good, pray also, that he would circumcise thy heart, and cause thee to love him with all thy heart : And pray for this in the first place, for the other will follow upon it. This is according to God's own direction. *Seek first the Kingdom of God, and the Righteousness thereof; all other things shall be thrown in to you.*

And in this manner we are to put in suit all the promises. We must look upon the promised blessing as the invitation and encouragement to seek the grace that is the qualification ; and he who prays for the grace, implicitly and most strongly, prays for the promise annexed. And there is no grace but hath a promised reward annexed ; a cup of cold water given in charity, shall not lose its reward ; or but two mites where little is. Then we must believe that no good works shall lose its reward.

And there is no blessedness promised to any, but those who are qualified with this or that grace, as may be seen in the 5th. of St. *Matthews* Gospel, and in other like places.

And he that seeks godliness, seeks all the promises of this life, and that which is to come, as incident thereto ; therefore seek this first : For many that have the qualifications of these promises and blessedness, are yet in doubt whether they are sufficiently qualified, and think that they ought to be better qualified for them, and desire to be better qualified, as well for their own joy and comfort, as also that they may be  
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more excellent and lovely in the eye of their Lord and beloved Saviour. And grace wherever it is, begets a holy thirst for a greater measure, and will still thirst, till it enjoy the highest perfection of degrees in glory.

Therefore they pray chiefly for grace, and the improvement of every grace in themselves and others, according to that *Col. 1. 8, 9. Since the day we heard of it, viz. Their love in the spirit, mentioned in the 8th. verse) we cease not to pray for you, and to desire that you may be filled with the knowledge of his will, in all wisdom and spiritual understanding. And chap. 4. 12. That ye may stand perfect and compleat in all the will of God, Phil. 1. 11. And be filled with the fruits of righteousness, &c.*

And for the Blessings, Rewards and Promises which God hath made, and limited to those who have these graces and qualifications.

No man that prayeth for them in the behalf of those that are qualified, can doubt of prevailing; as when we pray, *Psal. 7. 4. Let all those that seek thee rejoyce, Psal. 40. 16. Psal. 33. 22. Let thy mercy (O Lord) be upon us, according as we hope in thee, Psal. 25. 21. Let integrity and uprightness preserve me, for I wait on thee*; and the like. Because we oftener find these blessings and rewards positively asserted to be the portion and peculiar priviledges of those that seek God, call upon him, love him, delight in him, trust in him, rely upon him, have their mind stayed on him, hope in him, fear him, and wait upon him. Then we have found them particularly prayed for, in the behalf of them who are so qualified. Yet we do well to pray

pray for them, as well for our selves, as for the whole Church of God.

Now in regard there be many promises free, and without any condition on our part, it behoves us, when we fear that we are not qualified for a promise, that we press God with those promises which are free, as that, *I will love them freely, Hos. 14. 4. I will pardon their iniquities. I will heal them. Hos. 14. 5. I will pour out my Spirit upon them, Joel 2. 28. I will put my Laws in their hearts, and write them in their inward parts, Jer. 31. 33. I will be merciful to them, and their sins and their iniquities will I remember no more, Jer. 31. 34. He will subdue our iniquities, and cast our sins into the bottom of the Sea, Mich. 7. 19. I am he that blotteth out thy transgressions for mine own sake, and I will not remember thy sins, Isa. 43. 25. I will put my fear in their hearts, Jer. 32. 40. A new heart also will I give you, and a new spirit will I put within you, Ezek. 36. 26. Psal. He will teach sinners in the way, Isa. 32. 4. The heart of the raso shall understand, Isa. 42. 7. He shall open the eyes of the blind, Isa. 44. 3. I will pour water upon him that is thirsty, and floods upon the dry ground. These, and many others are promised upon very little or no consideration to be performed on our part. As some are for asking, seeking, coming to God, looking up to him. If we had the sagacity of the Canaanitish woman, we should perceive a door of hope through a little cranny.*

For God will be sometimes prevailed with for a very petty consideration performed from a sincere heart, because he knoweth our frailty. This David well knew, when he prayed, *Let the lif-*

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*ing up of my hand be as an evening Sacrifice.* So did the woman that brought two mites to enrich the Treasury. And the Thief upon the Cross. Also there are promises, which are meerly free, and grounded upon the privation and want of all consideration on our parts, as that; *Therefore will the Lord wait to be gracious.*

And at other times the Lord will not be prevailed withal, but with great intreaty and importunity of prayer, and fasting, and alms-giving: As we read our blessed Saviour told the Disciples in the case of dispossessing unclean spirits.

And *Cornelius* also with his prayers used fasting, and alms, much.

But sometimes the Lord will not be prevailed with at all, as he said to the Prophet, *Though Noah, Daniel and Job should entreat, &c.* Therefore he commands him not to pray for that people: and though *Moses* and *Samuel* should intercede, *Ier. 15. 1.* As it is said in the first chapter of *Proverbs*, *Because when I called, ye refused, I have stretched out my hand, and no man regarded, but ye have set at nought all my counsel, and would none of my reproofs, I also will laugh at your calamity.*

Nevertheless we must continue praying, though the Lord seems inexorable; for though he tarry long, it may be that he only intends to exercise thy faith and patience, and other graces. And he will fulfil his promise for thy deliverance in his own time, not thine. The Rod of the wicked may rest a long time on the back of the Righteous, but shall not alwaies.

With this direction too, that thou observe  
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when thou prayest against any affliction or calamity, that thou chiefly prayest against the causes of them, and those sins upon which God useth to threaten and denounce those calamities, especially if thy conscience tell thee of any particular sin which might procure them.

And that thou submit to him who sends it, with patience (if his will be not to remove his hand) confessing it to be his mercy, that thou art not consumed, and hear the Rod, and him that appointed it.

And (if by thy great afflictions) thou beest deprived of all comfort, and made the spectacle of all misery, yet thou art to trust to thy amends at the last day.

Though worms consume thy flesh, yet it may be comfort enough to support thee, that thou know that thy Redeemer lives, and thou shalt see him at the last day. So *Job*. By execution some go to Heaven, as the Thief upon the Cross.

The promised Blessings and Enjoyments, Benefits, Deliverances and Immunities, and earthly Comforts, must not be taken or understood absolutely, but subordonately and relatively, *viz.* as may conduce and further the spiritual and eternal welfare of those who are heirs to them, and have title to claim them; therefore they must be sought with submission and modesty; as we find *Jacob* praying but only for food and rayment; and our Blessed Lord and Saviour, when he prayed, that the bitter cup of his sufferings might pass from him, it was with submission, *Nevertheless not my will, but thy will be done.*

Because these prayers are the dictates of nature,



ture, which the Saints and Servants of God do not use to enlarge, but suppress; albeit God oftentimes grants them with an overplus; as when *David* asked life, and God granted him long life, viz. for ever. *Solomon* wisdom, and God gave him besides, riches and honour. And *Jacob* asked but food and rayment, and the Lord increased him to two bands. And *Abraham* a child, and God granted him seed like the sand of the Sea.

But in these prayers too we do not find the dictates of Nature only, but the dictates of the Spirit usually combining in the same petition; For it is probable that *Hanna* did design the Glory of God in asking a child, as the consecrating him to God gives reason to suppose; although we read of another cause which was the contempts which she suffered for her barrenness, and her grief thereof conceived, which drove her to seek to God for succour, and praying, vowed, if God would give her a male Child, then she would give him to the Lord all the days of his life, which vow she performed.

If we also praying for outward blessings vow, and retribute to God, our prayers are warranted, and are spiritual. Especially if we design the glory of God therewith.

Those who have received such prayers with an overplus, are much more bound to consider what they shall retribute, and if they they have vowed too, let them perform, lest they lose all again for their unworthiness, and Ingratitude.

And with these cautions God doth sometimes allow beggars to be chusers, as she chose what sex her Child should be. And so Let got Dear  
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to be spared, when God had appointed it to destruction.

The good Emperour *Titus* thought it an unbecoming thing that any person should depart from his Princes presence sad; therefore he granted all petitions; then shall not his Prince be much more gracious?

To sue to God upon his own promise is an argument of faith, much used by the faithful people of God: as we find in many of the *Psams*. And an argument wherein God delights, as he doth in every work that is of faith. And no man that ever prayed thus, lost his labour. I cannot affirm that they alwaies obtain the things of this life, because they are not absolutely promised.

Though godliness hath the promise of this life, and that which is to come, and no good thing shall be wanting to those that live a godly life; they that fear the Lord shall want no manner of thing that is good, *Psal. 34*. Yet these worldly blessings are not absolutely good for every person, in every condition, therefore are not absolutely promised. But yet if we do seek these bodily comforts by use of means, we ought to joyn prayer with the means, else God will frustrate the means. As we read *2 Chron. 16*. he did when *Asha* sought to the *Phisycians* to be healed, and not to God.

But spiritual mercies, and graces, and the gifts of the Spirit, are absolutely good, and absolutely promised, and every man may, and must seek them evermore, because they are commanded to have them, and to seek them, and they are promised to those that seek them,

them, and those who seek them not, are threatned.

Those graces which we have, we are not able to retain, and keep of our selves: the Church of *Ephesus*, *Apoc. 2. 2.* was labourious, patient, zealous against evil persons, tryed the pretended Apostles, and for the name of Christ Jesus laboured herein without fainting. And yet for all that reproved in the next words: *Nevertheless I have somewhat against thee, because thou hast left thy first love.* The like perils (I suppose) attend all the Sarvants of God. (Though some are of opinion that the Elect cannot fall away) yet we see they do fall foully. And therefore they shall do well to pray to God for supportation. As *David*, *Psal. 119.* prayeth, *Hold thou me up, and I shall be safe.* And he prayeth for all graces in particular, but it cannot be supposed that he was destitute of all, therefore it is certain that he prayed for many which he then had; Probably because he was sensible of his weakness, and danger of falling, if God did not water him every morning, and every moment, as he hath promised to do, or if God did not keep him, watch over him, strengthen him: hold him up with his arm, which the Lord hath promised to do. Therefore we may be sure that we need it all. And that he must be sought too to perform these gracious promises. And the Lord will keep, and encrease in us those graces which we have. And deliever us, and save us from those corruptions, and lusts which we think we are free from; otherwise we who seem both naturally and spiritually fortified against some sins, may fall in  
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the thing wherein we excel ; for so did *Moses* ; he spake unadvisedly with his lips, though he was the meekest man upon the earth. What perfection then can any man pretend to, in any grace, so great, as not to need continual prayer to God to support him, water and strengthen him, with his grace, and holy Spirit ? lest he fall.

*David* protests his delight was in Gods Commandments, *Psal.* 119. v. 39. And yet he there prayeth, v. 35. *Make me to go in the paths of thy Commandments : Incline my heart to thy Testimonies.*

In regard the people of God do esteem grace a thing infinitely desirable, and sin infinitely detestable, and formidable, therefore they think they have not enough of any grace, till they can do Gods will on earth as it is done in Heaven. And think they are in danger of falling, because they have seen great Saints sometimes to fall into dreadful sins. Therefore pray to be kept from all sorts of sins ; *Keep me from presumptuous sins*, said holy *David* ; and they think they can never fear them enough, or fly them enough, nor pray against them enough.

The wickedest of men will pray for remission of sins, but they seldom pray for healing them, and renewing their hearts, that they may be inclined to Gods Commandments, that they may be a holy people, and that God would fulfil his promises of grace in them, to put his Spirit in them, and to write his Laws in their inward parts.

It is cursory with common swarers, upon their oaths, to say immediately God forgive me,  
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and presently swear again. This shews no repentance, nor sorrow for sin, nor desire of amendment; it rather begs license to offend with impunity: what other thing do those who make their daily confession to their Priests and Friars of such sins which they have committed, and intend to commit again, upon the first opportunity, and never think of repentance, or amendment; to pray for it themselves, or to desire others to pray for them; prophane *Eſau* shall rise up in judgment against them.

But do thou pray to be deliver'd from thy offences, *Pſal.* 39. 9. That God would create in thee a clean heart, and establish thee with his Spirit, *Pſal.* 51. And that God would open thine eyes that thou mayest see the wonderful things of his Law, and that he would teach thee his Statutes, and make thee to go in the paths of his Commandments, and the like; and then thou wilt be sure of pardon and sanctifying grace, *Pſal.* 119. and peace of conscience, and that thou hast fellowship with God the Father; and Jesus Christ his Son, *1 Joh.* 1. 3. And thy joy shall be full, *v.* 4. *ib.* Because thou abideſt in him, walking as he walked, though not so perfect.

We must also pray for these graces with a full purpose and resolution of endeavouring our selves to the utmost in the use of the means for attaining them, otherwise our Prayers are but only said as Children are taught to say a Prayer. It is but lip labour, to draw nigh to God with our lips, when our hearts are far from him.

And those who pray for any grace which God

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hath promised, and resolve not to use their own endeavours for the attaining it, do not pray in faith, because they separate the Commandments from the promises. For he that hath promised to give them to us, hath also commanded us to get them, and to labour for them, to strive for them, to sell all for them. And yet to continue instant in Prayer for them too, that he would bless our endeavours, and give us the desired grace for Jesus Christs sake, in and by whom only thou canst hope to prevail.

We must also be sensible of our own need, which we have of these graces which we seek, or else we shall not be fervent in Prayer. For instance, if thou prayest to God to fulfil that promise, that he will tread Satan under thy feet, thou must be sensible of this, that he doth in some temptations, get some ground of thee more or less, for which thou art grieved, and countest it thy unhappiness. It may be, thou perceivest thy self to have been more angry than became a patient man, or that thou hast spoke more than thou didst perfectly know of thine own knowledg, or else hast (through the bad example, or importunity of thy company) drunk one Cup too much, or hast had uncharitable thoughts, or been tempted to any sin. Thou art therefore grieved that Satan hath found any thing in thee to work upon, and dost desire so much strength as to shake him off resolutely and readily at thy will and pleasure, as *Joseph* shook off his Mistress, if God will be pleased to grant it, according to this promise, and many more to the same effect: Thou must also be sensible of the great advantage and benefit

ness which the grace desired will bring. If thus thou canst pray, thou mayest be sure to speed whatever promised grace thou desirest, whatever degree of grace any Saint of God hath had, thou mayest have it for asking, if thou ask in faith. The patience of *Job*, the chastity of *Joseph*, the zeal of *David*, the Justice of *Lot*, the righteousness of *Noah*, the meekness of *Moses*, the faith of *Abraham*, and *Peter*; the charity of *St. John*, the temperance of the three Children, and love of God, whereby they gave their bodies to be burned for him, &c. For God hath promised, that the weak shall be as the house of *David*, and the house of *David*, as God.

It is not my scope to enumerate all those promises of grace which God hath made, it is every mans great concern to know them, and crave them of God, as their portion, which Jesus Christ hath purchased with his blood for them; and to live upon them, and lay hold on them.

Those general promises which God hath made to his Church and People; if thou canst not clearly entitle thy self in particular, thou mayest notwithstanding pray in the behalf of the Church, and shalt not fear to speed.

Those promises which tend to the ruine of the enemies of the Church, and God's enemies, are every mans concern to pray for: and though he be weak in faith, that he can hardly lay hold of them, yet if he pray for them, that God may be glorified, he doth well, and may assure himself that he shall succeed, because he seeks it for God's glory. For the promises of destroying sin, and Satan, and his works, and tread-

ing him under foot, is God's own interest, as well as ours. And God is more ready to do it, than we to ask it; therefore we can never doubt of the granting of these petitions.

Now, most of the promises of the New Covenant, which are to express what God will do for his people, are of this nature either what God will do against their enemies, or for them. And being they were freely made, they may (we hope) be freely performed (if we seek them.) These are briefly contained in the four last petitions of the Lord's Prayer; and if we can find faith to believe that we shall receive these, we shall easily find faith to believe that God will do the other, which are briefly contained in the three first petitions of the Lord's Prayer.

Since it is so, that we must pray to God for every grace, and every good thing, we are to know, that we cannot have them of our selves without his gift. If we know how often we have resolved against any particular sin, and yet when we have but entred into temptation, we have again done the like. Though we must needs acknowledg this, and pray to God that we be not any more tempted. And ascribe it to him that he suffereth us not to be tempted above our ability.

That we may be able to stand, let us diligently consider, and weigh all those snares of Satan whereby we are subject to be overcome, and have fallen, and more especially watch, and pray against these, that thou mayest be able (through the spirit) to overcome them. And pray also against such temptations which thou seest

seest other men overcome by, and doubtest whether thou thy self couldest have resisted. And particularly those, whereby thou readeest in the word of God, that men have been overcome, especially those whereby good people have fallen; beginning with our first parents temptation to eat of the fruit of the Tree of knowledg.

For though our blessed Saviour hath overcome Satan for us, yet must we overcome him also, and tread upon him; therefore hath he forwarned us, and armed us to fight, and given us his Spirit to assist us in praying, and fighting, and watching against him, and his temptations, *viz.* The cares of the world, and the vain pleasures and deceitfulness of riches, and persecutions, &c.

Pray then, that thou mayest not hearken to any of the suggestions of Satan, much less believe them, as *Eve* did. (Though he pretend kindness) nor give ear to those who are overcome by him, as *Adam* did to her, though he knew that the suggestion came from Satan.

Beware that the consideration of the many graces which thou findest in thy heart, do not embolden thee to transgress, or make bold with God in small matters, for which fault some of the seven Churches of *Asia* were reprov'd, and severely threatned, but pray against this temptation. Look not upon what thou hast, so much as upon that thou wantest, and comest short in.

Sometimes Satan speaketh directly against Gods word, alledging that to be no sin which God hath forbid, or that the punishment which God hath threatned, shall not be inflicted, but

the contrary good shall be to the sinner, thus he dealt with our first Parents, and prevailed. And thus he attempted our Lord and Saviour.

Sometimes he extenuates it; sometimes he makes use of the falls, and sins of other Saints, and Servants of God, as an excuse for us, if we do the like; some are perswaded they can repent when they will.

To some he pretends, the Gospel to be a law of liberty, and a licence to sin, and that they shall not be condemned for sinning, but for want of believing the Forgiveness, and Remission through the blood of Christ, through whom we Hope for mercy. To this I answer, that we must seek glory by grace; he that doth not so, will miss it; *The desire of our soul is to thy name; my soul thirsteth for God, Psal. 42.* And many other prove this.

And when ever he makes use of true premises, he infers false conclusions.

Generally he assaults by surprise, and takes the advantage of time, and place, as when our Saviour had fasted forty daies, and forty nights, and was hungry, and in the wilderness where was no relief, he tempts him to make bread of stones. He will not suffer them to consider the danger, nor mind the cure, till it be late, and then he perswades them, it is too late or incurable.

When ever he makes use of Scripture, he misconstrues it, and misapplyeth it.

By small and imperceptible degrees he draws us to greater and greater. When he hath made his way by one sin, or one degree in a sin,  
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he argues, this is no more than that we have already done; therefore why may we not do it now, as heretofore? That he may not deceive thee by this fallacy, make a covenant with all thy senses, and look not upon that which tempteth, nor harken to it.

Another fallacy of Satan is, that he perswades some that they do not sin, unless they are within the express letter of the Commandment. The Fornicator he makes believe that simple Fornication is not forbid in the seventh Commandment, for that forbids adultery. So the covetous, he makes believe that he is not within the condemnation of the second Commandment, though he worships *Mammon* in his heart. It is but *Latetis* which he gives his goddess. And likewise the Papists when they pray to the Blessed Virgin and other Saints. And when they fall down to the host, or any thing else carried in lieu thereof by the knavish bearer, they pretend they worship not Idols, but yet in their catechises they have left out that Commandment, and split the tenth Commandment in two to make up the number.

Another deceit is in misvaluing time whereby he steals away the present opportunity, and by anon and to morrow he puts off from the present. Idleness and delays are pernicious, most of Satans Fallacies may be urged against himself as the reasoning of the unprofitable Servant, because he knew his Master to be a hard man, he hid his Talent in a Napkin, it was more strongly urged against him. For he ought so much the more to have improved it. This way of refelling him is like the cutting off *Goliaths*

head with his own sword. When he makes use of his fairest Insinuator, be not ashamed of rudeness to them. Thou mayest answer all his suggestions with a *Scriptum est*, as our Saviour did: This sword of the spirit cuts all Satans snares asunder. As *Joseph* cut them asunder saying, How can I do this and sin? He would not so much as hearken to the fair tempter, nor be with her; when she laid hold of him, he fled from her without a complement. So must we keep Satan at sword's point, for if we suffer him to come within it, we lose our guard.

*Non sic retribuam Domino*, may be answered to all. *Non sic Patri, Adjutori, Salvatori*, consider the many pleasures, comforts and enjoyments which the Lord allows thee to solace thy self withall, how free, how pure, how satisfying, and contenting they are; and compare them with those which are offered by Satan, and see how thy exceed them in goodness. For these which Satan tempts thee to are allayed so with bitterness, that the very sweetness is turned into bitterness, the Hony into Gall: The damnable alloy (which I mean) is the gripes of conscience in the very act of enjoying them, and the flashes of Hell fire as oft as they come into memory, expressed by that of the Poet, *Et cæco verberè pulsat*; That is, they are flashed by their own conscience. Also the detrement which these bring to the body, estate, and good name. Why then should'st thou not chuse to enjoy those which God hath given thee as a loving Father, and be satisfied and content therewith, rather than be licorish for such filthy sweet poisons?

Consider, that every wilful sin puts thee out of God's protection. He

He pretends that our good works cannot further our salvation, nor our evil works hinder it; thereupon he infers, that it is to no purpose to strive to enter into the strait gate, and to wrestle with our corruptions, as *St. Paul* did. But yet we must believe that God will reward them that diligently seek him, though we are unprofitable servants.

If thou knowest that this or that is a trap set to catch a fool, if thou wilt come into it, what art thou? But if thou wilt be wise, do that which thou knowest thou shalt never wish undone.

In secular concerns we seldom will close with the first overtures, if it be a matter of any importance, but we desire time. In like sort let us put off the first proffers of our lusts, and we shall never be surprized, and the second assault will be weaker, and we shall be prepared better to resist them.

That thou mayest the better slight the temptations of thy spiritual enemy, consider how they offer themselves servily, and if thou wilt not go out of thy doors to fetch them, they will come home to thee.

He suggests to men destitute and afflicted, What profit hast thou of thy righteousness more than if thou hadst sinned? *Job 35*. To this the answer is, That no man ever served God for nought; a cup of cold water for his sake hath its reward; and *Jehu's* hypocritical service was rewarded to the fourth generation.

Let the love which thou bearest to God and Jesus Christ, repress all opposite rival Loves, viz. to the objects of sense and fancies; such as are the *Syrens* voices.

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He puts the opportunity into the hand, and then suggests, that they shall never have so good an opportunity, unless immediately they lay hold on this : If he can but perswade thee of this, he hath already overcome thee.

He endeavours to perswade us, that the Serpent will not bite ; but be not thou so silly as to trust him. But if when thou beholdest a horse that is given to be skittish, and to strike ; and because he is of curious shape, and of a good courage, and pleaseth the eye, thou must needs be stroaking him ; thou wilt find (to thy sorrow) that he will not be sensible of thy kindness : And such are all sinful allurements : Therefore consider their nature, and not their appearance, and withhold thy hand from fond stroaking them.

And if there be any thing lovely in the creature that allures thee, consider also that there is as much deformity and loathsomeness mixed with it, and covered under that skin-deep beauty.

If thou hast been deceived, and hast rued thy follies, and repented and vowed against them, do not again build that which thou hast destroyed, and return to thy vomit ; but say of thy lusts, as *Ephraim* of his Idols, *What have I to do with them ?* For what hath the new creature to do with the old man ? the regenerate with unclean lusts ? the holy with corrupt communication ? the mortified with carnal pleasure and concupiscence ? the humble with pride ? the charitable with malice and revenge ? Thou fightest not under the same banner, but under the Captain of thy salvation Jesus Christ ; do

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not betray thy Party, thy Captain, and thy Cause  
Do not go to be drunk in thine enemies Camp;  
nor sleep there, lest he spoil thee of all thou  
hast; or take away thy life, or make thee his  
prisoner. Remember that thou art running a  
race, stoop not to catch the golden ball that  
Satan throws in thy way, to make thee lose the  
race. By Patient continuance in well doing thou  
seekest glory; let go thy lusts.

These snares and baits of Satan, are to be studied of those who are sworn to fight against them, that they may be able to refel, and answer them; and in respect of our weakness to do it, we must crave God's assistance, who hath promised it, in many promises, *Isa. 29. 24. They that have erred in spirit, shall come to understanding, &c. v. 18. The deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity. No weapon formed against thee shall prosper. They shall be all taught of God.*

He promiseth to watch over them, and keep them night and day, lest any hurt them; and to help them, strengthen them, sustain and hold them up with his right hand; to be with them, and never to leave nor forsake them; to deliver us from evil; to tread Satan under our feet, that we shall bruse his head, &c.

And in regard we know not in what particular occurrences of our lives, or in which occurrences of the day, our spiritual adversary hath laid his snares to catch our souls, whether in our religious services, or in our natural actions of eating, drinking, or sleeping, or apparel. Whether from our Relations, Servants, Neighbours or Enemies; or a stranger met upon the way,



way, or hapening into our company, or from our own infirmities of body or mind ; from our business, or from our recreations ; yet in all we know there is danger, if God keep us not, guide us and direct our waies, and gives an issue to the temptation. Therefore we ought to be diligent in seeking God, *Heb. 11.6.* believing that he will reward them that diligently seek him, keep them, watch over them, guard them, guide them, defend them, stand by them ; and be a Sun and a Shield to them.

And though we pray, *Lead us not into temptation*, yet certainly we must be tempted ; for then only can vertue shew it self, when we are tempted to vice. To talk of vertue, and to do many vertuous actions gladly, just then when we come from a lecture of vertue, may be no vertue ; for many have done so as well as *Herod* and *Felix*. But to live holily, righteously and uprightly in the midst of a wicked generation, grieving his righteous soul with beholding their unclean conversation, as *Lot* and *Noah* did live, sheweth their vertues to be true graces. For instance, of her that was never tempted to unchastity, we say, *casta est quia nemo regavit*. So of Monks, Friars, Eremites, Nuns, and the like of that Religion, who are retired from the society of men, and from temptations, what temptations can try them?

Though I, and many others are not strong enough to count it joy when we fall into temptations, as *St. James* bids us in the case of the temptations of affliction ; and therefore we pray that we be not lead into them. Yet when we have been in temptations, and have overcome

come them, we have had much joy in the sense of our grace whereby we have overcome, whether it were temperance, patience, charity, or any other grace, and we could say the temptation was for our good.

*Motives to the Duty of Prayer.*

Being sensible of the dulness and indisposition of my soul to this religious and most necessary duty of a Christian, and desirous by all means to shake it off for a better disposition, I held it expedient to consider of some Motives, which may awaken me out of this spiritual Lethargy.

These I fetch from four heads or Topicks, viz. *A Jucundo, Ab Utili, A Necessario, and A Facili.* The four Angels of this Quadrature, are to seek him as a Beloved, as a Portion, as a God, as a Father. To prove the pleasurable-ness of it are these places, *Isa. 12. 3. With joy shall ye draw water out of the wells of salvation, Job. 16. 24. Ask that you may receive, that your joy may be full;* and many of the *Psalms*, and the Book of the *Canticles* throughout proves this: From whence we may infer, That the more we use this duty, the more joy, comfort and satisfaction we enjoy. *I will make them joyful in the house of Prayer.* He that with a sincere heart hath made tryal in the time of his sadness, can testify the truth of these promises by his own experience. And the Scripture testifieth of *Hannah*, That when she had prayed her countenance was no more sad.

To know God in all his Attributes is comfortable to his servants; but of all, to know him  
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in this, That he is a God hearing Prayer, and hath heard thine, is most soveraign for the warming and strengthening of thy faith, and all other graces, and quickening thee in holy duties. One prayer heard is the earnest of hearing another, and consequently of helping thee in all thy needs.

This is intimated in those expressions, *Eccles. 9. 7. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for the Lord hath accepted thy work.*

For if these services be God's delight, no reason that they should be our burthen, or a melancholly task. This cannot be; no man was ever made sad by this duty; but the melancholly are made cheerful by it alwaies, and transported with joy. And if they be accepted by him with delight, then we know that they shall not go unrewarded. The suits of a Lover to its Beloved, how readily are they embraced and answered? Such is relation between God and his Saints.

We know also how acceptable and delightful the service of a child is to his Father; though it be but weak and small, yet it is sweet, pleasant and delightful; and doth more endear them to one another; and when children are wronged, whom else should they fly unto for succour? Herein we enjoy God as a loving Father in Christ, and he enjoyes us as children, and cares for us.

This urgeth us to present these duties; for we endeavour that our presents and services we do to men, should yield them delight; for thereby we expect acceptation of our persons,  
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and a grant of our suit. And as a Father, he obligeth us to it, by his lading us with his daily benefits. *And bearing us in his arms (as a man beareth his Son) in all the way that we go,* *Dent. i. 31.* All which he easily forgets, who neglects this duty; but he that duly performs it, acknowledgeth God in all his waies. And as the heavenly Hoast rejoyce to fall down and worship him that sits upon the Throne, and the Lamb; so the Saints militant by the offering of prayers and praises, rejoyce before God.

*The Motives ab Utili, to prove the profitableness of it.*

All temporal and eternal good, that is, or ever shall be, is the profit which is proposed to be reaped by this Duty; and on the contrary, the avoiding of all temporal and eternal evil.

First, It easeth us of a great deal of care. *Be careful in nothing; but let your requests be made known unto God, &c.*

*St. James, c. 5. Is any man afflicted? let him pray.*

*Luke 18. Watch and pray that ye enter not into temptation.*

*Joh. 16. 23. Whatever you ask the Father in my Name, he will give it you.*

The Lord hath invited and perswaded us to this Duty, by the greatest promises that we are capable of, *Rom. 10. 13. Whosoever shall call upon the Name of the Lord shall be saved.*

*Ier. 33. 3. Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not. Draw nigh to God, and he will draw nigh to you, Isa. 30. 19. At the voice of thy*

thy cry, when he shall hear it, he will answer thee.

*Joh. 15. 7.* Ask what ye will, and it shall be done unto you. *Matth. 21. 22.* And all things whatsoever ye shall ask in prayer believing, ye shall receive it.

*Joh. 14. 13.* Whatsoever ye shall ask in my Name, I will do it.

*Matth. 7. 7.* Ask, and it shall be given you, seek, and ye shall find, knock, and it shall be opened unto you. *Joh 22. 7.* Thou shalt make thy prayer unto him, and he shall hear thee, *Zeck. 10. v. 1.* Ask of the Lord Rain in the time of the latter Rain, &c.

*Matth. 6. 6.* Thy Father who seeth thee in secret, shall reward thee openly.

*Psal.* Thou shalt call upon me in time of trouble, and I will deliver thee, and thou shalt praise me. When we can hope for no help from men, God will even then help those that call upon him.

These and many other promises hath God of his mercy and goodness made to thee, to invite and encourage thee to the performance of this Duty, for thine own good and profit, of soul and body, in things temporal and eternal, and for the shunning and avoiding of all evils and inconveniencies, sins, and the punishments thereof, and all that humane nature is liable to suffer or fear. And by these the Utility of the due performance of this Duty appeareth. And all those who have made trial in sincerity, will confess that it is good to draw nigh to God.

If we know that in him we live, move, and have our being; that he is God that made us, and



and preserves us, and upholds all things by his power ; then to him we will seek for all things necessary for our life and happiness, because we know, that what we have, or desire to have, we must have it from him, of his free gift. And knowing that we brought nothing into the world, we must acknowledge, that all we have, we have it from him.

Therefore, if we desire the continuance and preservation of that we have, or seek any other good, we must seek it by humble prayer and supplication of his free mercy and goodness.

This the Light of Nature teacheth: Those who seem to themselves to be rich, and to have need of nothing (like the Church of the *Laodiceans*, *Rev.* 2.) do but deceive themselves.

These miserable wretches cannot perceive or understand what need they have of praying. They have the more need, because they understand not their need. If the Thief upon the Cross obtained Heaven with a prayer of six words, who will not come to such a liberal giver? If we consider of God in his relation to us as a Father, and our selves, as his children; we can have no stronger motive than this, to draw us to seek all good things we stand in need of from him.

For if we can by faith in Jesus Christ apprehend this relation, how can we doubt of receiving the things we ask, and stand in need of? for we must needs know his love to be great to us, if we find a reciprocal love towards him.

And although we be prodigals, and but of little faith, our blessed Saviour tells us, that yet we are children, and under his care.

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And this argument he makes use of to invite us to come to God in prayer; the force of Nature must needs be strongest in him, who made Nature. The motives which excite him, must needs be stronger and greater than those which excite us, as he is greater.

And he makes use of the argument to those who are evil (*If you being evil, know, &c.*) To prove that God will give his Spirit to them, if they ask it, though before they had received the Spirit of Christ, they were none of Gods children by adoption; for this is given by Christ, to those only who believe in his name, *Joh. 1. 12.*

Between God, and his adopted children there is a double Relation of paternity. That citation in the Acts of the Apostles out of the Poet *Aratus*, that we are Gods off-spring, doth relate to the general relation whereby God is the Father of all man-kind as he was *Adams*: So *Abraham* is the Natural Father of the *Jews*. But the Relation by faith between God, and us, and *Abraham* and the *Jews*, is the only saving Relation.

By the first Relation, we do know, that we must worship God, and pray to him, and we may hope to prevail but by the second we are sure to speed, we have boldness and title to all the promises, and access with confidence to the throne of grace.

The motives from necessity are of two sorts: The first are fetched from the necessity of the absolute Command of God laid upon us. The second from our own needs and necessities which press us to it.

Those

Those commands already mentioned in the precedent motives, may be resorted to, without repeting them. *In every thing let your requests be made known to God.*

This duty in many places is perswaded to us with gracious promises, rather than commanded; which manifests the Infinite goodness of almighty God, thus to draw us to our duty with the cords of love, as in the precedent heads.

Here follows some absolute commands engaging us to it, *Ezek. 36. 37. I will be cried after. Jer. I will be called upon. 1 Pet. 4. 7. Watch unto prayer. 1 Thess. 5. Pray without ceasing. Continuing instant in prayer. Praying alwaies with all manner of prayer and supplication. 10. Zac. 1. Matt. 6. 6. And pray. Our blessed, Lord and Saviour joynes to the precept, the strongest argument to inforce it that can be conceived, Job. 14. 13. He propoundeth and promiseth for our reward, whatsoever we ask; the like, Job. 15. 7.*

And as the use of this duty gaineth us every thing: so was it the use of this that first gained us an interest in God as to our feeling; and the more frequent use of it we make, the more interest we gain in him; and again, disusage of this loseth the sense of our intrest in God and Christ, and this is the finding promised; such shall know God and them selves to have interest in him.

The motive which most strongly forceth us to this duty whether we will or no, is our own wants which force us to seek to him as our refuge. *Josephus* tells how, that in the siege of *Jerusalem*, the *Romans* army passing over a lake

that was frozen, the Ice began to crack, and the whole army together fell down upon their knees, and prayed. The Mariners that were in the ship with *Jona* in the Tempest, did the like. So *David* shews in the 107 *Psal.* How people afflicted with all miseries for their sins, when they are at deaths door, call upon the Lord in their trouble, and are delivered; for he saith in another *Psal.*, *The Lord is known as a sure refuge.*

Let us therefore find out our needs for soul and body; for they are sent for this purpose, to move us to resort to God in this duty, which for lack of the sense of them is often neglected. And we forget our Creator, and our dependance upon him, till by the rod upon our backs, we are made to hear him that hath appointed it, and to seek to him, as our God, our Rock, our Castle, our Buckler, the horn of our salvation, and our present help.

Generally. First, consider the slippery, estate of thy youth wherein thou standest environed with daily temptations, and dangers, through which of thy self thou art not able to pass without many falls: man knoweth not how to walk, *Ecclef.*

This consideration will move thee to seek to him to be guide of thy youth, who only can guide thee, and hath promised to guide thee continually, and to keep thee, *Isa.* 40. 17. *I am the Lord which teacheth thee, &c. Which leadeth thee by the way that thou shouldest go, Psal.* 25. 22. Thy soul will hang on him if thou consider that his right hand upholdeth thee, *Psal.* 63. 8.

Con-

Consider what is in thy heart naturally, what thoughts and Imaginations come spontaneously into thy mind; are they holy thoughts, and motions, which stir, and are fomented at such times as this duty is either wilfully neglected, or through much business omitted; or are they vain, worldly, profane and sinful? if these be; then be careful, that when thou awakest thou be present with God, and let thy soul instantly fly unto him. And seek him early in those words of *David* in the 63 *Psal.* throughout. *O God thou art my God, early will I seek thee, &c.* Or in the like words, and *Let thy soul fly unto him before the morning watch, Psal.* And continue seeking him ever more.

All those that know God, as theirs; their Interest in him, gives them this boldness of seeking him in all occasions. And if any seek him not early, they doubt of their interest, and property in him. Or of their needs; for we are not afraid to lose that we never had, nor desire to have; neither do we think we can make use of that which neither owneth us, nor we own that.

That which we seek early, constantly and solicitously, is that which we know we need and live upon, and cannot live without. Therefore thus seek thy God; and thus shew thy carefulness to preserve thine Interest in him, and to improve it, and to make use of it at all times; and to acknowledge him in all thy waies, in thy outward blessings and preservations, and inward gifts, and graces, &c.

Thou that art at thy best as *Adam* was, thou must needs know thy mutability and instability,



and that thou also (though strong) art in danger of falling at all times, and in all places as he fell. And the Rock it self, the Apostle *Peter* fell, and *David* by slender temptations. Therefore let not thy many graces, and perfections cause thee to overlook, thy insufficiency, or despise the strength, and subtilty of thine adversary who is compared to a roaring Lion, but continue thou instant in this duty, and watch lest thou fall as they did. And as *Moses*, *Noah*, *Lot*, and *David*, and other Saints have fallen. Blessed is he that feareth alwaies. If when we would do good evil is present with us, much more is it present when we are about secular affairs.

And further, Thou that art throughly sanctified, consider what need thy graces have of continual watering, that they may not wither, nor decay; for God (who bests knows our needs) would not have promised to water us every morning, and every moment, were there no need; but because it is necessary, he promised it, and we are to beg, that he would water us with his own teaching, with his word, and new dictates of the Spirit. And make our soul as a watered Garden. And a Garden inclosed, and a Fountain sealed, that no polluting thing may come into it, to defile it; and that he would quicken us in his statutes, so that all men may be convinced of their necessity, and thereby be moved to the performance of this so necessary, so profitable, and delightful a duty. And to seek his face and his grace evermore, and to be alwaies upon our knees at the throne of grace when we can: other necessities there are which may move us daily to the duty, as  
namely,

namely the burden of those sins which lie upon our consciences, which whosoever hath felt, knoweth how pressing it is, and of how great importance the easement will be to his soul, that God would speak peace to it. And say to his soul, that he is his salvation.

This guilt doth sometimes lye festering in the soul, and doth not disquiet at all, but woful is the state of it then. He that is most speedy in his repentance, will most easily find it; as the Apostle *Peter*, when he had sinned in denying his Lord and Master, immediately went out, and wept bitterly. But *David*, who lay in his guilt, found it a sore burthen, too heavy for him to bear, *Psal.* 38. And was almost consumed by means of God's heavy hand, *Psal.* 39. 11. His chastisements made his beauty to consume away like as it were a moth fretting a garment. But this brings him to confess his wickedness, and be sorry for his sins, *ib.* *Psal.* 38. 18. and to pray to God to help him, *v.* 22. And God healeth him in his own time. Though he suffer him long to lye under the burden, that he may fear to commit the like again. And that seeing his own sinfulness and unrighteousness, he may seek his righteousness out of himself in Christ Jesus.

How many sudden and unexpected provocations and temptations do hurry men into the greatest sins that ever they committed in their lives? as this of the matter of *Uriah* did *David*: So that we must fear alwaies, and watch, and pray to God to keep us, and work in us both the will and the deed that is good.

How many sad and unexpected accidents do

we see daily befalling other men, as good, as wise, as strong, and as wealthy as our selves; some by fire, some by water, some by shipwrack. All the four elements by which we live; and the very meat we eat, and the drink we drink, bring sudden and unexpected death and destruction upon unprepared and secure mortals. Sometimes a Tyle falls upon their head, of which death is caused: sometimes they stumble, and falling, break a bone, and so death cometh. And a thousand waies more which no mans wisdom and strength can foresee nor prevent.

All which, when we see them to befall others, we know they might as well have befallen our selves, if God did not keep us, and deliver us from all evil; and we must acknowledge with *David, Psal. 41. Thou upholdest me in health.*

And, that he would be pleased so to do, we call upon him, as it is meet and necessary.

Consider whether this be not the end and purpose for which God suffers them to befall men; for so it is intimated in that place of the Prophet. *In their affliction they will seek me early.* For God complains there how they had sinned and provoked him, and had forsaken him; but he would have them return by this means.

And this is intimated likewise from that of *Daniel, c. 9. v. 13. All this evil is come upon us, yet made we not our prayers before the Lord our God, that we might turn from our iniquities.*

Whosoever hath been brought to extremity, and found no means in himself to escape, he knows this to be his refuge. And if he hath obtained his deliverance at the hand of God,  
and

and shall afterwards forget, or neglect his worship, he can ill expect that the Lord will be found of him at his time of need afterwards. But this is too frequently done, as it was by the rebellious Jews, *Isa. 63. 16.* There they come, saying, *Doubtless thou art our Father;* but when God shall shake them off, and say unto them, as he said to them; *If I be a Father, where is my honour?* certainly they will be put to shame, and silence, and confusion of face.

Hence we may take occasion to consider the miserable and helpless condition of those who wholly neglect this duty; and will only pray in their extremity: Their own consciences (it is to be feared) will accuse them, and tell them, that they are of their Father the Devil; and probably they will then seek to him too. As *Saul* did when the Lord had forsaken him; and the Lord may send them to their lusts which they have served.

But what spiritual extremities are the children of God often brought to, when the Messengers of Satan are sent to buffet them, (as the best may fear they may be.) And when these and the outward troubles concur to make up a fiery trial, (such as the holy Apostles experienced many times, as they testify, *viz. Without were troubles, and within were fears;* and in many other parallel places is testified) how are they put to it, when Satan thus bruise their heel, and they are afraid that he will bruise their head also? because they feel no power in themselves for the present to bruise him with the two-edged sword of the Word. When they find by experience, That the Righteous shall scarcely

scarcely be saved ; That the way to Heaven is narrow, and found but of few ; The Devil like a roaring Lion rageth to devour them, and they see not those that are for them, and how strong and many they are ; and God hides his face, and the light of his countenance, and makes them as his enemies, and seems to have forsaken them ; and though they have called long, he hears not ; and their distracting griefs and pains are so bitter, that they cannot consider of the daies of the right hand of the Most High.

Let these considerations enter into our hearts ; for if our case may happen to be such, then let us be sensible of our dangerous condition we are in, or soon may be ; and we shall seek in time for strength, supportation, preservation and deliverance from him who hath promised to be with us in trouble , and never to leave nor to forsake us ; And to keep us, to guide, help, and deliver us, and bring us to honour ; And not to suffer our feet to be moved. Oh when shall it once be (O Lord) that thou wilt tread Satan under our feet, & make us more than conquerour over him. We cannot be enough sensible of our spiritual dangers of our immortal souls.

The frequent admonitions of our blessed Saviour to watchfulness, self-denial, prayer, seeking of God, and other means to be used by us, that we may be able to stand, shew us how difficult a thing it is ; and God suffereth his servants sometimes to be brought to the highest top of the precipice, and then plucks them as brands out of the fire of Hell ; that they may see their danger : for unless they do see and know their danger, they will be but cold in prayer ;



prayer, and such prayers can never prevail, or obtain any promise, *Quid quisque vitet nunquam homini satis, Cautum est in horas.* Horat.

But those who are sensible thereof, will be fervent and frequent in prayer to God; and they will take Heaven by force. If they can by importunity and assiduity, they will obtain of God the same answer that the Apostle *Paul* obtained, sufficiency of grace, and in their weakness he will perfect his own strength; but if they had sufficiency of gifts and parts to conquer temptations, they would not know that God doth it, nor seek him, nor depend on him.

Let us not imagine that such dangers and difficulties rarely befall the people of God. When Jesus Christ tells his Disciples, that through many tribulations they must go to Heaven; They must be hated of the World; That in the World they must have trouble; Men shall say all manner of evil of them falsely for his sake, and pronounceth a blessing upon such sufferers. If we will come after him, we must deny our selves, and take up our Cross. So the Apostle, *That we have need of patience, that when we have done Gods will, we may inherit the promise.*

And they of their own experience testify that they found the truth of his sayings. *David* said, *Psal. 119. My soul is alwaies in mine hand. From my youth up thy terrors have I suffered with a troubled mind. All the day long have I been afflicted, and chastened every morning. And the pains of Hell came about me, the snares of death overtook me. I am troubled above measure. Psal. 119. If my delight had not been in thy Law, it had not failed, but I had perished in my troubles.*

*troubles. My tears have been my meat day and night.* Shall we then expect to go to Heaven upon any easier terms? nay but we must wade thorough with the same staff of comfort. Consider what difficulties God's children do find in every good work, and what opposition of contrary principles. When they would do good evil is present with them. What great necessity then have they of this duty? Those things which are hurtful to our bodies, we can easily leave them, but not so the things which are hurtful to our souls, though we are mortified, as *St. Paul* was, by keeping under our body, and renewed in our hearts by the Spirit. Be sensible then of these difficulties, as the Apostle was, and of thy remaining corruptions, and thou wilt cry to God with importunity, as he did, and watch against thy spiritual adversary, and thou shalt have cause also, with him, to glory in God through Jesus Christ. Look upon temptations as fire, and thy corrupt nature as the gunpowder.

Also those who by their own experience can affirm, that they have called upon the Lord in their trouble, and he hath delivered them out of their distress, and saved them and delivered them from all their fears; and that by him they have been upholden ever since they were born. That he hath been to them a present help in trouble. That he hath ever stood by them, saved them, and delivered them. Hath never left them, nor forsaken them. That he hath known their soul in adversity. That he hath been their helper. That in the multitude of the sorrows of their heart, his comforts have refreshed their souls.

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And those whose conscience beareth witness to them of their sincerity and uprightness, as *Job's* did, *Job 31. ch.* throughout. And know that their Nature is renewed by their quickness in the actions of grace when they are tempted to sin; even these are sometimes dismayed and cast down, as *David* expressed it in this saying; *sc. Psal. Thou didst hide thy face, and I was troubled, So Job 13. Wherefore hidest thou thy face?* But if the Lord doth shew the light of his countenance upon them, and his presence go with them, then they can rely upon the Truth of God's promises, in the valley of the shadow of death, in the midst of the fiery furnace, and in the Lion's den; and though he should kill them, they will trust in him. And they can praise him when he takes away, as well as when he gives, and pray unto him. But our own experience of his Truth, and our own purposes, vows, and resolutions, and watching, without his presence, his supportation, and the light of his countenance, will not be sufficient to bear us up in the fiery tryal, no more than it did *Peter* and *David*, and the other Saints; therefore he hath promised to be with us in it. In the fire he will be with us, that it shall not burn us; and in the water, that it shall not drown us; and so he was with *Job*, though he hid his face, and seem'd his enemy. *The spirit of a man can bear his infirmities, but a wounded spirit who can bear? Psal. 42.*

These considerations teach us how great need and necessity all men have of diligence in this duty; consider also whether it be not meet and necessary for the children of God to seek those

priviledges which Jesus Christ hath purchased for them, by this duty of prayer. Because our Blessed Saviour did thus seek his priviledges and birthright as God appointed, *Psal. 2. 7, 8. Thou art my Son, this day have I begotten thee. Ask of me, and I will give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession.*

And thus the children of God do ask for, and beg their rights, and priviledges, through the name, merit, and meditation of Jesus Christ by the Spirits assistance.

As the Lord taught them to do.

As in that particular priviledge of putting the Spirit into them, promised by God in the new Covenant. Christ Jesus commands them to ask it.

Therefore they ought also to pray, that God would tread Satan under their feet. That he would deliver them from every evil work, that he would keep them night, and day, watch over them. Be a Sun, and a shield to them, a wall of fire about them; and so for the rest of their priviledges.

Besides the precedent Motives, and many more which might be alledged, we may consider the examples of those who have practised this duty with success; some few we will here insert.

As, *Moses* first, when his hands were lifted up, *Israel* prevailed against their enemies in battle; when they were down, the *Amalakites* prevailed against them. One pair of hands lifted up to Heaven in prayer, prevailed more than many Thousands that were lifted up in battle. *Moses* recounts

recounts several such gracious dispensations of God towards him, *Dent.* 9. 19. and 10. 10. *He fell down before the Lord forty daies and forty nights, and the Lord hearkned unto him, ver. 25.* *He fell down again before the Lord forty daies and forty nights when the Lord would have destroyed them, and 10. c. 10. v.* *And the Lord hearkned unto him at that time also. And the Lord would not destroy them. Exod. 32. 10.* The like. Many times would the Lord have destroyed them, had not *Moses* put up his petitions for them, *Numb. 11.* The fire consumed the people, and *Moses* prayed, and it was quenched.

*Phineas*, when Gods wrath was hot against this people to destroy them with the plague, prayed, and so the plague ceased.

How often did he yeild to *Abrahams* prayer for sparing *Sodom*? so often that *Abraham*, was ashamed to urge him any further. And *Samuel* is among such as called upon his name, and he heard them, and while *Daniel* was speaking in prayer he obtained his suit.

*David* saith, *Psal. 36. 4.* *I sought the Lord and he heard me, and deliverd me out of all my fear.* And in divers other Psalms he testifieth the same; and *Jehosaphat* when he knew not what to do against the great host of his enemies, prevailed by prayer 2 *Chron. 20.* Which examples and many more the scripture sets forth to shew how prevalent, acceptable, and delightful this service is to God, and to excite us to it with boldness and confidence, as the Apostle makes use of the example of *Elias*, who by prayer opened and shut the Heavens, for this purpose to excite us to the duty, for though there be  
passions



passions, and infirmities in us, and our services be but weak, yet God looks upon us, as a tender parent looks upon his child, and pittieth, and pardoneth the defects, in regard of the willingness of the obedience, and receives our services with delight, because he seeth something of himself in us, and so he is loth to deny any thing. God was not offended with *Isaiab* when to satisfy one man he required that the Sun should go back. And so loath is God that any prayer should be put up to him in vain without success, that he wills us not to pray for such things as he intends not to grant. When *Samuel* prayed for *Saul*; *How long* (saith he) *wilt thou pray for Saul since I have rejected him?* 1 *Sam.* 16. 4. So *Jer.* 7. 15. 16. *I will cast them out of my sight, therefore pray not for this people, neither make intercession for them, for I will not hear thee.*

What shall we then think of the strength of prayer?

It seemes to hold Gods hands that he can not do what he would, for *Dent.* 9. 13. Before cited God saith to *Moses*: *I have seen this people, that they are a stiff-necked people, Let me alone that I may destroy them, Exod.* 32. 10. *Moses* would not let him alone, and God hearkned unto him, and did not destroy them. So that it was as *Moses* would.

O omnipotent prayer that thus prevailest with the almighty! O invincible, and all conquering believer that canst wrastle with the almighty and prevail (as *Jacob* did!) that canst hold him so fast, that he cannot go, unless thou please to let him, else why doth he say, let me go;

go? . and *Jacob* answered, I will not unless thou blest me ; and he did blest him. *Jacob* got what he would of him, before he would let him go ; so God suffered himself to be overcome.

In like sort when the sentence of Death was gone out against *Hezekiah*, his prayer caused God to change it.

Furthermore, he is not only overcome, but commanded by prayer (understand it with reverence) *Isa. 45. 11.* Concerning the works of my hands, command you me; accordingly we find *Joshua* speaking, *Sun, stand thou still in Gibeon; and thou Moon in Ajalon. Josh. 10. 12. And they stood still.*

We read how prayer changed nature, altering the property of fire that it neither burned nor scorched the 3 children, stopped the mouths of the Lions, whereby we see how that by means of this, we may be safe in any place, and God will be with us, and nothing shall be able to hurt us, *Psal. 91. 15. He shall call upon me, and I will answer him;* It hath no limitation of matter, or restriction of time, or place, so that we need not despair of any thing we ask.

It is necessary also that we pray for the fulfilling of the Prophecies thereof, *Mala. 1. 11. In every place incense shall be offered unto my Name,* and a pure offering, the epis of. Ye are a Royal Priest-hood, *Exod. 19. 6. Ye shall be unto me a Kingdom of Priests,* Therefore we must have something to offer, *Heb. 8. 3.* The Spirit of prayer and supplication is in stead of the legal Sacrifices.

If the people of God have such holy appetites as they express, *Psal. 42. 1. As the*

*Hart panteth after the water brooks, so longeth my soul after thee, O God. My soul is a thirst for God, and Psal. 63. My soul thirsteth for thee. My flesh also longeth after thee. And in chap. of Isaiah, With my soul have I desired thee in the night, and in the Canticles throughout, beginning, v. 1. Let him kiss me with the kisses of his mouth, for his love is better than wine. (The soul is kissed by Christ when it is assured of his love to it, and of its own love to Christ, and the Heavenly spouse, her desire is to her beloved as is the wives to her husband. And is as unsatiable in her desires as the greedy Usurer is for riches.)*

Then must they needs seek him whom their soul loveth, and desireth, and longeth for, in this, and in all other ordinances, as the spouse expresseth her solicitousness, and vigilancy, in the seeking and pursuit of him. That they may relieve their needs, and satisfy their spiritual thirsts, and hungers, and that they may mitigate, and assuage their grief and pain, caused by the holy love-sickness; for if they are forced by occasion of business extraordinary to omit some duty, they cannot enjoy themselves, and then they long for those spiritual refreshments which duties afford. There be two principal motives which make us frequent, and earnest suitors at the Throne of grace, *viz.* Desire of communion with God, and enjoyment of him in his ordinances. And desire of more grace. And God doth most commonly satisfy these two desires in this, & in all other duties; for being well performed from these two principles, they are our solaces and delight, and also Gods delight. Therefore will he hear them, and reward them.

Albeit

Albeit Gods holy people ask temporal blessings of him, and the comforts of their life, and temporal deliverances ; so that it may be objected, that they have other principles, and motives natural of performing duties, than these two spiritual.

I Answer, that it is the disposition of the New nature of the child of God to desire the obtaining of temporal mercies, and blessings by and through this way, and meanes of seeking them of the gift of God by prayer only, that so they may enjoy them as pledges of his fatherly love, mercy and faithfulness, and as returnes of their prayers. And so they will be the more careful to use them to the honour, and glory of God. And in them they enjoy God, and his loving kindness, which they value, and comfort themselves with, more than with his gifts, as it is expressed in the Psalmes, in this saying, thy loveing kindness is better than the life it self, and the heavenly Spouse desireth not to be enriched but by her husband ; and for further answer I say, If God hath at any time heard us for outward blessings I conceive he hath obliged us to ask them of him still ; as if I salute or visit my neighbour and acquaintance, and he returnes the like civilities, I am to continue my complisance, but if he answer them not, then he casts me out.

Another Motive may be fetched from the Priestly office of Christ, who ever liveth to make intercession for us. And offereth up our prayers in his golden censer perfumed with incence, and sweet odours. If so, then must we be careful, and make sure, that he have our prayers al-

waies to offer up for us, else we shall neglect him, and his office, and the access with confidence which he hath purchased for us. Also we shall neglect the mercy of almighty God who is said to be rich in mercy to all them that call upon him in *Faith*, *Ephes.* 3.

Also we shall neglect the gracious assistance of the holy Spirit which helpeth our infirmities in this duty.

Consider also what Vows and promises we have made to God upon extraordinary occasions, for the due performance of this duty, *Psal.* 61. 8. *I will alwaies sing praise unto thy name, that I may daily perform my vows*, *Psal.* 116. 16. Consider whether the facility of the duty be not a sufficient Motive to it; for I conceive that there could not be made a more easie command than this of our blessed Saviour, *Ask and ye shall have*; Man could not have desired an easier. It is expressed by *David* in his Psalms thus, *Open thy mouth wide, and I will fill it*. To ask is the easiest thing that we can do unless it be to open our mouthes. In this respect Christs burthen is light. The prayers which he enjoins are short; he forbids long ones. Besides, the great rewards of so small a service make it yet lighter, because of the disproportion between this and that. And they are yet more light by reason of the assistance we have from Gods holy Spirit.

I intend not that all prayers are performed with ease alike. The fervent prayers of the Saints which are put up for such graces as they need, and against such lusts, temptations, corruptions & trials as they labour under, are mixed  
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ed with sighs, and groanes which cannot be uttered ; but all their prayers are not such, for those which are but for common mercies ought not to be such; for even the wickedest will pray and howl for Corn and Wine, as it is in *Hose* few words are enjoined in these prayers. And thus they are most consistent with faith in Gods promises, that he will not suffer us to want these Necessaries of life.

Compare these services with the chargeable Sacrifices of the Jewish law, and the burthen of ceremonies which they were not able to bear, and these will appeare but easie and light.

But that which facilitates this duty most, is faith, whereby believing we shall obtain we ask of God such things as we need for our soul, and body, as confidently and boldly as children use to ask of their parents the things they need, their food, and rayment, and the like: these esteem it no difficulty to ask whatsoever they have a mind to, but a pleasure and delight, and doubt not of speeding, especially when they are invited and encouraged by promises.

The freeness and easiness of access which we have to God in Christs name, makes the duty facill ; for Jesus Christ the Son of God hath made way for the poor, and needy, and empty handed begger; they need not bring a present to make their way. But then when thou seest no good in thy self, if thou (grieved thereat) desirest grace, and seekest to him for it, these are Motives with which thy Saviour will be perswaded to give thee of his fulness grace for grace, and will be moved thereby to intercede for thee

thee to his Father: what begger will not go thither for relief where he is assured to speed.

The paternal relation between God and us, instructs us, of the easie access; what ever we need we know he is ready as a Father to give; he takes care of us, and will provide for us, he expects but to be asked he hath prevented our asking with invitations, and will hardly stay till we have done asking, but he will grant it, because he delighteth in granting the requests of his children, else he would not grant them with such overplus, nor invite us to ask.

And it evidenceth to us that we are his children, when we do make use of our free access upon all occasions. And believe his readiness to grant.

And if a prodigal Son might find such free and kind reception, as our Saviour saith, then he that is the dear Son and pleasant child, and hath title to all cannot be denied.

### I. Preparatory Ejaculations.

Lord draw nigh to me, Now that I draw nigh to thee, and if for my unworthiness thou canst not be so propitious to me, as thou wouldest be to thy child that is obedient, then draw nigh to me, as the Father was pleased to do to his unworthy prodigal son. But if thou wilt neither of these, yet be thou pleased to help me as thy Servant, and Son of thine handmaid, but if this, thou wilt not, then Lord relieve me as thou didst the Cananitish woman, as a Dog of thy family, with the crumbs of the bread of life; thy holy Commandment hath taught us  
impor-

importunity, therefore if thou canst not hear me for any relation, hear me for my Importunity.

*2 Preparatory Ejaculation.*

Lord thou hast made thy Servant to know his own insufficiency ; I find daily, that fain I would do good, and be such as thou commandest us to be, but when I would do good, evil is commonly present with me, and how to do the good I would, I know not. This sense of my own insufficiency in every grace, makes me a daily and hourly Begger at the Throne of grace, for the Spirit of grace.

And I will never cease begging, because thou hast shewed thy selfe more free to give, than we to ask, or receive, and hast made such free invitations, and offers to all that will come to thee, or ask of thee. And I am resolved to take no denial, because I come upon thy importunate invitations. If I should take a denial, or go away without my errand, I should seem to doubt of the verity, and truth of thy promises, and free and gracious invitations; therefore I will never leave knocking till thou openest unto me. But at evening, and at morning, and at noon day, and also at midnight, will I knock till thou pleasest to open unto me, and relieve my needs.

*3 Preparatory Ejaculation.*

2 Chron. 16.3. Lord when ever *Israel* in their troubles did turn to thee, thou wert found of them. And thou promigest that thou wilt be

found of them that seek thee, we seek thee now, and resolve to seek thy face evermore, be thou found of us; and be with us Lord; since thou art open hearted, & handed, why should we be close mouthed.

*4 Preparatory Ejaculation.*

Lord, since thou givest both the will, and the deed that is good. And we can have nothing to offer thee, but what is thine own, provide now (O Lord a Sacrifice for thy self, and put heavenly desires, and affections into our hearts by thy holy Spirits assistance, that we may seek those things which thou hast freely invited us to ask, and art willing and desirous to give. And then our prayers shall ascend up to thee as incence, and the lifting up of our hands, and hearts shall be as a Sacrifice; do thou prepare our hearts, and thine eare will harken thereto. And thou O blessed Jesus, perfume these our prayers, and intercede for us.

*5 Preparatory Ejaculation.*

Lord, we have experienced how forward our natural parents are to succour, and help their craving little ones; they will often overdo their abilities in their kindness, and they do only wait for opportunities to do them good as far as they are able. But thy goodness infinitely surpasseth that of Humane Nature. How then can we doubt but thou wilt hear, and help us in all our needs, when we fly unto thee for succour? and take the opportunity to do for us above all we can ask and think, for so thou hast heard some of thy Servants. We are resolved

resolved to ask as largely as we can for all Spiritual gifts and graces, because thou hast bid us to open our mouthes wide, and thou wilt fill them; it is, they will that we should ask, and receive, that our joy may be full, it is our interest, and our inclination too, so to do, for our natural relief; Incline thou our hearts to be as hungry, and thirsty, covetous, and greedy for grace, and the relief of our souls, as ever we were for the relief of our bodies in our greatest distresses when pined for hunger, or thirst, for such thou delightest to relieve.

*6 Preparatory Ejaculation.*

Lord, let us not think to offer thee such services as cost us nothing, or the worst of our flock, as *Cain* did, or as those that draw nigh to thee with their lips, when their hart goeth after their covetousness. Lest thou shouldest bid us to go and offer them to our governour, and see whether he will accept them, but let us serve thee with the first, the best, and perfectest, as *Abel* did. Lord why didst thou proclaim thy name, merciful and gracious, long suffering and abundant in goodness? Why hast thou made so many gracious promises and invitations to us but to envite us to come unto thee for releif?

A Prayer.

**L**ord remember thy new Covenant, and give us all those graces which thou hast freely promised to us thereby. First love us freely. Then give us the man *Christ Jesus* whom thou hast given for  
a Cove-



## Of Prayer.

a Covenant to the people, with him give us thy Spirit; put it into our hearts let it dwell in us; and cause us to walk in thy Statutes, and to know thy Judgments and do them; for it is this unction that teacheth us all things, and enables us to do every good work, when of our selves we can neither think, nor do good. And give us all the graces of thy Spirit, Love, Joy, Peace, Meekness, Gentleness, Brotherly kindness, and Charity; and then we shall know, and be sure, that thou hast put thy Spirit into us, if we feel no Envy, Lust, Pride, Wrath, Malice, Covetousness, or Prophaneness stirring in our hearts. And according to thy Covenant of Grace, give us a new heart, and put thy Laws in our hearts, and write them in our inward parts, and be thou our God, and make us thy people, and take away our unmalleable heart of stone. Also make us all to know thee, from the greatest to the least. Let us also know Jesus Christ whom thou hast sent. Let us know thee as our God almighty, that we may trust in thee. As our gracious Father, that we may cast our care upon thee, and delight in thee, and love thee, though thou chastise us. As our Shepherd, that we may not fear the Wolves that would devour us. As our Husbandman, that we may submit to thy pruning. And give us also to know our selves to be thy people, thy children, thy sheep, thy vine, and all other relations wherein thou hast put us. Let us know thee to be our portion, and that by our seeking thee, and chusing thee to be our portion, and our selves to be thy portion too, and thy jewels. And that by our pureness, holiness, preciousness, and humility, and littleness in our own eyes, and by thy watching over us, and keeping us. Make us to know Christ  
Jesus

Jesus as our King, to give us Laws, and govern us; as our Priest to atone thy wrath for us, and reconcile us to thee, and perfume our services, and intercede for us; as our Prophet, to teach and instruct us in the knowledge of thee, and thy will. Let us know him as our Lord, our Saviour, our Brother, our Husband, our Beloved, our Ransom, our Bread of Life, and Water of Life; and as our Head, our Corner-stone on which we are built; as our Vine, whereof we are branches; as our Shepherd, as our All. That we may be able to say, Whom have we in Heaven but thee? or whom in Earth that we can desire in comparison of thee? That we may rejoyce in him alwaies. And fulfil thou in us that promise, that we shall be all taught of thee, and shall need no more one anothers teaching. Make us to hear that voice behind us, saying, This is the way, walk ye in it. Let us not stop our ears, nor turn from it. Give thy Son the Heathen for his Inheritance, and the uttermost parts of the Earth for his Possession; and those who will not submit to him, let him bruise them with a Rod of Iron. Make Jerusalem a praise. Let Righteousness run down like a mighty River; and let holiness to the Lord be writ upon us, and all our common things. Make every pot in Jerusalem like as the bells before the Altar. Pardon our iniquities, heal our backslidings, and receive us graciously. Let the Sun of Righteousness arise on us, with healing in his wings. Subdue our iniquities, and cast our sins into the bottom of the Sea. Wash away our scarlet sins, and make us clean and white as Snow. Make the Lion to lye down with the Lamb, and to eat straw with the Bullock. Make the heart of the rash understand knowledge.

And

*And let not the fool erre. O Christ give thee light to them that sit in darknes! Give sight to the blind. Plant in the barren Wildernes the Fir-tree, the Mirtle-tree, the Cedar, the Shitta-tree, the Pine-tree, the Olive, and the Box-tree. Make the barren Wildernes a standing water, and water-springs in a dry ground. Pour water upon the thirsty.*

*And give us all those means of grace which thou hast promised. Give us Pastors according to thine own heart, which shall feed us with knowledge and understanding; and such as shall teach us by their lives, as well as by doctrine. And since thou hast appointed afflictions for means, make us to rejoyce in them, and bear the Rod. Water us every morning, and every moment with the dew of grace; and make our souls as a watered Garden. As a Garden inclosed, as a Fountain sealed, that no polluting thing may come into us to defile us. That we may be more pure in heart, more holy, delight in thee more, and feed upon thy Word more. That we may grow up like the Calves of the stall, be fat, and well liking. That we may flourish in the Courts of the house of the Lord. That we may run, and not be weary, walk, and not faint; mount up with wings like an Eagle, and renew our strength as an Eagle. Give us all those means of improving our graces which thou hast promised. Strengthen us, sustain us, support us, and hold us up that we may not fall; lead us and guide us in that way wherein we shall not stumble. Make us to feed by the Rivers of Waters, thy holy Ordinances, upon thy holy Word, and the Lord's Supper. That the weak may be as David, and the house of David as God. That thy willing people may be more and more willing;*

ing ; that they may be zealous of good works, alwaies abounding in the work of the Lord, knowing that their labour is not in vain in the Lord. Quicken and water the means of Grace. Make us able to mortifie our members more, and deny our selves more, to suffer losses, sicknesses and afflictions, more contentedly, willingly, and patiently, put a new edge upon those motives which first moved us to forsake our lusts and the world, to embrace the love of God, and the fear of God, the knowledge of God. As the eyes of a servant are to the hands of his Master ; and the eyes of a Maid to the hands of her Mistresse ; so let our eyes be ever upon thee, for help, strength, and direction. Give us the means of guarding and defending our selves against Satan. All the Armour of Light, the Shield of Faith, the Sword of the Spirit, the Breast-plate of Righteousness, and for a Helmet, the Hope of Salvation. Teach us the Art of well using all these pieces of this spiritual Armour, both the defensive, and the offensive, that we may with them beat down every thought that exalteth it self against God. Teach us all our military postures, that we may be able to stand. Watch thou over us, though we our selves watch too ; and do thou keep us night and day, for thy promise sake. Bear us in thy hand, as a man beareth his child. Go with us, never leave us nor forsake us. Make us to know thy will, and do it. Be thou our guide unto death. Direct thou our way, and order our steps in thy Word. Incline our heart that we may delight in thee. Deliver us from every evil work. Let no spiritual weapon formed against us prosper. Preserve our bodies and souls blameless unto the coming of our Lord and Saviour Jesus Christ ;  
and

and make us able to overcome all our spiritual enemies.

Lord, whatever promises thou hast made to us, thou madest them because thou didst desire to give us the things promised. Thou only desiredst an opportunity from the receiver, or to be sought to for them. We seek to thee according to thy command; therefore let thy mercy which first moved thee to promise them, move thee now for thy Truths sake to give them, as well all other thy promises, as these mentioned. And give us all those mercies which thou hast invited us to ask, or thy Son hath invited us to seek. Lord heal our blindness with thy eye-salve, which thou hast invited the blind to seek of thee. And strengthen our weak sight more and more, that we may behold clearly the glory of the Lord, and may be changed into the same image from glory to glory, and may see the things of our eternal concernment. Relieve our nakedness with those pure white Robes which thou hast invited the naked to buy of thee, which will never be soiled, nor wax old. And relieve our poverty and penury with thy refined gold, which will enrich to eternity, which thou exposest to be sold to the poor and needy, who have nothing to purchase it withall. Shew us wherewith we poor, blind and naked sinners, shall purchase of thee these necessary supplies: For if we continue without them, we shall remain miserable, and perish for lack of them. Lord, our raggs we are willing to part with for those unspotted Robes; our wretched poverty for that refined gold; and our blind eyes for that clear and quick sight which thy eye-salve will make in us; that we may be capable of seeing the remedies of our poverty and nakedness. Shew us how we may purchase  
of



## Of Prayer.

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of thee wine and milk without money, and without price, to relieve our thirsty souls. Lord give us the thirst and desire of those precious liquors, to satisfy our thirsts, and do thou satisfy our souls with those Rivers of pleasure which are at thy Right hand for evermore. And that we may lack no grace, and thy relief may supply all our needs and spiritual wants. Give us of the fulness of Christ Jesus, grace for grace, that we may know that he liveth in us, as our Head, and we in and by him. Give us to be like him, and to imitate him in all holiness. Make us to walk as he walked, that we may know that we are members of his body. Give us Patience, Humility, Meekness, Temperance, Chastity and Charity, Mortification and Vivification, Faith, and Obedience of his fulness. Give us all those graces that any of thy Saints and Servants have had, and all those degrees of grace. Give us all those graces which thou hast commanded us to have, and all those degrees of grace. Make us perfect, as our heavenly Father is perfect.

Give us all those privileges which Jesus Christ hath purchased for us. Give us more assurance of the pardon of our sins, and our reconciliation to God, and the joy thereof. Give us the peace of conscience, and the Peace of God which passeth all understanding. Give us the Joy which is in the Holy Ghost, which we enjoy in holy duties. Let us taste and relish these sweet enjoyments with more satisfaction and joy, that the excesses of our souls may be in these enjoyments, and we may keep them in our mouths, and hide them under our tongues, as we do sweet morsels: And let the enjoyment of these carry us through all difficulties. Give us more  
confi-

confidence in our accesses to the Throne of Grace, and a belief that thou art more ready to give, than we to ask; for thy fulness is more full, than our emptiness is wanting. Thy fatherly care to provide for us, is more faithful, and careful to do it, than we to seek it; though we are resolved to be alwaies begging and craving, because we know we shall alwaies be wanting in this life, and we will not lose our desires, and thy bountifull gifts, for want of asking.

The cause which moved thee to make such gracious invitations to us, and such great and precious promises of grace and mercy, was only in thy self; for thou invitest the thirsty to buy Wine and Wilk without mony or price. What then is there that we can buy it with, that is neither mony nor price? it can be nothing but to exchange our thirst for the thing which we thirst for, to relieve it, to open our mouths. Therefore as the cause which moved thee to make these invitations and promises was in thy self, Lord seek in thy self the cause which may move thee to perform them. The qualifications of thirst, want and need we have, and shall have as long as we have any life. But if we be dead in trespasses and sins, quicken thou us, because thou only canst do it by thy holy Spirit.

In the assurance of thy free mercy then (whereof thou by thy free promises hast convinced us) and by the performance of the chiefeft of them hast fully satisfied us, inable us to assure our souls of thy readines and willingness to hear, and help us, through the merits of Christ Iesus; and in assurance thereof, to come boldly and with confidence to the Throne of Grace. And give us sure evidence of our interest in all other priviledges. That our

joy may be full, assure us that our place of defence is the munition of Rocks. That bread be given us, and our water shall be sure. Bless us, and make us a blessing. Let showers of blessings come down upon thy people. Give us to lay hold of Christ for only Wisdom, our only sufficient Righteousness, our Sanctification, and Redemption. Tread Satan under our feet, that we may bruise his head, as often as he goeth about to sting our heel. Destroy his works. Let the Spirit of the Lord set up his standard against him. And let not Antichrist any more deceive the Nations; but destroy thou him, and the Whore which is drunk with the blood of Saints. Succour those that are tempted. Be with thy people in the fiery Tryal, that is to come upon all the world to try them; as thou wast with Joseph in the prison. Lord, let not our sins stand as a cloud to hinder these our prayers from ascending to thee, or cause thee to turn away thine ear. For though they are so many, that we scarce know how to confess them, yet thou hast pardoned as great sinners as we, when they turned unto thee; and it is usual with thee to seek thy lost sheep, and to receive thy returning Prodigals.

Lord, thy free promises, and importunate invitations by thy self, and thy Son, give us this boldness of access to thee; for thereby we are assured that thou art more desirous to give than we to receive. Hear us therefore through the merits of thy Beloved Son, our Eternal High Priest, in whom only we hope to prevail with thee, in whom thy Promises are Yea, and Amen. And accept us in him, who hath purchased this Access for us, in whom we trust, that he now intercedeth for us, whilst we are praying to thee: And that he perfumes and

presents these our supplications at the Throne of Grace; To whom with Thee, and thy blessed Spirit of Grace, be all honour, praise and glory, Eternally, Amen.

*Enter not into Judgment with us, O Lord, for our best services; for in thy sight shall no flesh living be justified.*

### A shorter Prayer for daily use.

**L**ord, draw nigh unto me, now that I draw nigh unto thee, for thy promise sake, for thy mercy sake, and for Christ Jesus sake. And assist me with thy Spirit, that I may pray unto thee in the Spirit, and in Faith, believing that thou art more ready to give, than we to ask or receive thy graces and thy mercies.

Lord, relieve me according to all my needs, and according to thy infinite goodness, and according to thy gracious promises and invitations. Relieve my spiritual blindness with that eye-salve which thou hast invited the blind to come unto thee for. Relieve my spiritual nakedness with that fine white linnen which thou hast invited the naked to seek of thee; and cloath me with humility, patience, temperance, chastity and charity, and every grace. Relieve my spiritual poverty with that fine gold which will enrich our souls to eternity, and make me rich in good works. Relieve my spiritual hunger and thirst with the bread of life, and the water of life, so that I may never hunger or thirst after any thing else: And make me more hungry and thirsty for thee, and thy grace, and more sensible  
of

of my needs. Lord, I pray not for my self alone, but for me and mine, and all the Israel of the Lord. Let my seed be a seed unto thee, and all that shall come of them to the end of the world. Remember the entail of thy blessings to us, and to our seed for a thousand generations. Let the Kingdoms of the world become the Kingdoms of the Lord, and of his Christ. Let holiness to the Lord be writ upon all our common things. Make us all to know thee, from the greatest, to the least. Let us need no more to teach one another, saying, Know the Lord. Let us all be taught of God; and let us hear the sweet voice behind us, saying, This is the way, walk ye in it, when we turn to the right hand or to the left; and make Jerusalem a praise. Love us freely, pardon us, and heal us. Subdue our iniquities, and cast our sins into the bottom of the Sea, that they may never rise up against us. Give us new hearts. Put thy Laws into our hearts, and write them in our inward parts. Be thou our God, and make us thy people. Put thy Spirit into us, and cause us to walk in thy Statutes, and to know thy judgments, and do them. Cause us to love thee with all our hearts, and with all our souls. Put thy fear in our hearts, that we may not depart from thee all our daies. Let thy Spirit alwaies dwell in us, and abide in us as our Helper, our Almighty Comforter, our Light, our Guide and Instructor, our Teacher and Remembrancer. Let our bodies alwaies be the Temples of the Holy Ghost. Let thy Spirit be alwaies acting in us love, joy in the Lord, peace, meekness, gentleness, long-suffering, brotherly-kindness, charity, chastity, purity, temperance and sobriety, zeal, knowledg, faith, assiance in thee, mortification, vi-



vification, hope and humility, patience, contentation, and submission to thee, and every grace. Give us Christ Jesus too, whom thou hast promised to give for a Covenant to the people; first give him us for a Covenant, then give him to us for our King our High Priest, and our Prophet, our Wisdom, our Righteousness, our Sanctification, and our Redemption, for our Beloved, our Bridegroom, and our Husband! The joy of our heart, and the desire of our souls. O blessed Jesus! give us thy self in all those offices and relations which thou beest to thy people. Give us the kisses of thy mouth, and the sweet pledge, of thy love, and communion with thee in every duty, and refreshment of our graces; and particularly in this duty. Bring us into thy Chambers, and let thy left hand be under us, and thy right hand embrace us. Repose thy self as a bundle of myrrh betwixt our breasts. Unvail thy beauties to us, that we may be enflamed of thy perfections, and may evermore run after thee. Give us thy self for our Brother, and make us the adopted children of thy Father; and give us the same nature that thou hadst. Give us thy self for our Head, and do thou live in us, and let us feel thee living in us evermore; and let us live in thee, and receive of thy fulness grace for grace. Give us thy self for our root, and let us be grafted into thee, and bear such fruit as thou bearest. Give us thy flesh for the food of our souls, and thy blood for the drink of our souls, to nourish them to eternal life, and to give them eternal life. O God, give us thy self for our God, our King and Governor, our Refuge, our Tower of Defence and Safe-guard, our Help in time of need, our Father, our Husband, our Portion, and exceeding great Reward.

ward. And let us seek all our desires in thee, and in Jesus Christ. And let us know that we are thy People, thy Saints, and thy Servants, thy Redeemed and Ransomed of the Lord, and thy Portion, and thy Jewels, thy Children, and thy Spouse; and that thou rejoicest over us to do us good, as a Bridegroom rejoiceth over the Bride; and do thou watch over us, and keep us night and day, lest any evil befall us; and hold us up that we may be safe. And give us all those graces which thou hast promised by thy new Covenant, and all those degrees of grace, and all those means of Grace. Give us all those graces that any of thy Saints and Servants have had, and all those degrees of grace, and all those graces that thou hast commanded us to have. Make us perfect as our heavenly Father is perfect. And give us all those blessednesses that accompany those graces. Let all things work together for our good. Let us want no manner of thing that is good. Let us be like Mount Sion, which cannot be removed. And keep us secretly in thy Tabernacle from the strife of tongues; and satisfy us with abundance of peace; and accept of our praises too in Christ Jesus, for a thousand mercies to me and mine; for all the mercies wherewith thou ladest us, and makest our lives comfortable; especially for delivering us from Hell, when we have been ready to throw our selves into it. Thou canst not do a greater thing for us, till thou bringest us to Heaven; therefore let us retribute all we have or can do to thee, and Jesus Christ our Saviour and Redeemer. Amen.

*Of Thanksgiving to God.*

## A Meditation.

Exod.23. *None shall appear before me empty.*

**T**HIS practice of the Servants of God is general; for we read of none of them who did not render unto God for his mercies received; so that he is none of God's people who omits this, neither doth he acknowledge God to be his benefactor. One sacrificeth to his net, *viz.* to the subordinate means; another ascribes all to chance and fortune; and howbeit many prophane people too have made their acknowledgments to God; as *Saul* would reserve the best of the Cattel for sacrifice. *Cain* would also sacrifice. But of such *Solomon* saith, *The Sacrifice of the wicked is an abomination to the Lord*; as *Saul's* was. God speaking of the degenerate *Israelites*, saith in the Prophecy of *Isaiah*, *They come before me as my people*. For the light of nature (which is not easily extinguished) dictates this to us. Accordingly we read in the *Proverbs* of *Solomon*, of the Harlot paying her vows. They sing praises to God just then when they are freed from their affliction; but within a while they forget God, and the wonders which he hath done for them.

To render some thing is an acknowledgment which we perform to one another; for we know we can hold nothing of another without a rendering. But the rendering which we must make  
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to God alwaies, is our heart, and all we can do and suffer for him. *Hanna* did not think it enough to render the fruit of her lips, but thought she had enough favour shewed her that her prayers were heard, and was, satisfied therewith, and thankfully rendered the intire benefit received.

*David* did not satisfy himself with praising and magnifying God, and resolving to praise him as long as he lived; but he would have built a Temple to him too, but that God would not suffer him; yet he proceeded in that purpose so far as he could; for he provided the materials for the Temple.

And shall I think it enough to offer God thanks and praise? (for though this is honouring God) yet why should I suffer my self to be out-done by the weaker sex? why should I think to keep all Gods benefits to my self? for my own use? she for one prayer heard, and for own favour received, renders the same again, because she had no other thing of equal value to her.

What shall I render for so many prayers heard, and for so many mercies received? I am at a loss what I shall render; but I am resolved to do all I can, and suffer all I can for him, and to Sacrifice my most endeared lust to him. *I will praise the Lord with my mouth, and my tongue shall faile when I tell of his mercies; for I know no end of them.* But this shall not suffice me; I must endeavour to build up his Temple too as far as I may; not any Temple made with hands, but I have frequent occasion to meditate how much God doth for me, and how little do I for God!

and taking a view of the designs and interests which the world in general carrieth on, and how vigilant they are, and industrious in their own secular interests, insomuch that they quite lay aside the design of Jesus Christ, and the promotion of Gods Glory, of goodness, and vertue, and every grace: Yet there must be a holy seed, a peculiar people zealous of good works, and a Spiritual Temple, and there must be some to carry on the holy interest and designe of Gods glory both by doing, and suffering graces; and therefore I have resolved to my uttermost ability, to promote this, and the rather, because I see so many carrying on Satans design, as if the Devil were let loose. Ten Lepers were cleansed: They all received equal benefit but one only of ten acknowledged his benefactor, and returned him thanks, let not the paucity of thy companions discourage thee in thy duty and good resolutions.

Lord that I may do thee this service the better, affect me so with the sense of thy mercys and goodness now and alwaies, as I was affected when I first received them: For then I admired thy goodness, and thought I could never love thee enough, and praise thee enough. And then I enjoied the sweetness of thy mercys, but much more I enjoied the sweetness of thy self, for I did enjoy thee as the Lord God al-sufficient. And as a God hearing prayer, and as My God.

And I enjoied my self as thy Servant.

And that I may the better do this duty of thankfulness, let me remember the affliction and oppression, sorrow and grief, fear and fearful mis-



misgiving of mind that I lay under before, the Lord delivered me, and let it be evermore before me, and affect me with the sense of it else I can never be thankful enough for thy mercy, for so thou prescribedst to thy antient people the *Jews*, that when they brought their offerings before thee, they should make their recognition, and say a *Syrian* ready to perish was my Father, and came down to *Agypt* with a few, &c.

And I find holy *David* praising God in this manner. *Praised be the Lord who remembered us in our low estate, Psal.* And few there be who may not (as fitly as he) use this form. But if there be any who have not experienced this condition, it is to be feared they shall; for as great as they are reduced daily.

He also remembers his fears before God and praiseth him for his deliverance from them all.

And there is no man so valiant but sometimes his fears make him at his wits ends, therefore all man-kind may use this form too.

And for deliverance from troubles we may all praise God, as we find him doing, *Psal. 34.*

He further praiseth God for deliverance from afflictions, from breaking his bones, *ibid.* We also may remember the time when we have narrowly scaped the like danger: Therefore we must acknowledge it thankfully to Gods gracious preservation.

He praiseth God also for raising him up from his sickness. This occasion of praise we all have had. He praiseth him for delivering him from his enemies, and all that will live Godly must have

have enemies, as he had, and shall have occasion to praise God for delivering them from them. He that is born after the flesh will persecute him that is born after the Spirit, but shall not prevail against him: For if he should prevail, how then were it better that a Millstone were hanged about his neck, and he were cast into the Sea, then that he should offend them that are such?

And all those that belong to God, may say with him. By this I know that thou favour-est me, because mine enemy doth not prevail against me, for the Lord will not leave them in the hand of their enemies, though they persecute them, and wrong them in word and deed, and despitefully use them, and say all manner of evil of them falsely.

He only that is little in his own eyes can be thankful to God. Therefore *David* assaying to give God praise for his mercies, first strips himself of all pretence of merit, saying. *What am I, and what is my Father's house?* And the blessed Virgin in her magnificent ascribes lowness to her self; whom God exalted so highly.

He only can bless God for afflictions, who is sensible of his praying inclination. And Gods restraining goodness. .

The troubles of the righteous are many, but the Lord delivers them out of all. Therefore their thanks and praises of God must not be few. *I will shew forth all his praises*, saith he in the *Psalms*. *And I will alwayes give thanks unto the Lord; his praise shall ever be in my mouth*, *Psal.* 34. He shews the cause; In the multitude of the sorrows that I had in my heart,

heart, thy comforts have refreshed my soul. If we are sensible that God hath heard our prayers, we must remember too that he hath heard our vows. It is but a reasonable imposition of a never-failing Benefactor ; *I will deliver thee, and thou shalt praise me, Psal.* For we receive our wages before we perform our service.

And what doth it avail the Lord ? and what doth accrew to him whether we are delivered, or whether we perish in our affliction ? our praises is all that redounds to him, the benefit to us.

This duty is so delightful and satisfying in the very act of performance, that it is a reward to it self, *Psal. 63. My soul shall be satisfied as with marrow and fatness, when my mouth shall praise thee with joyful lips.* Thus he sings sweetly in the ears of God, of Angels, and of good men, and in his own ears too ; or else how was he so fully satisfied whilst he performed it ? And why else did he so often perform it ? with such studied variety ? Certainly it doth much delight a man to recount how much God hath favoured him, helped, and heard him.

The Royal Prophet doth not only recount his own troubles, and sorrows, and perils, and travels, that he had gone through from his youth up ; but he recounts also the National mercies ; what God wrought for them when he brought them out of *Agypt*, and downward to his own time. Also he admires God's goodness to all sorts of men in affliction ; as at large may be seen in the 107 *Psal.* as particularly to men driven from their own place and Country, into  
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strange Lands, wandering without succour. To prisoners cast into dungeons, because of their sin. To sick men, and to seafaring men, when they reel to and fro, and stagger like a drunken man, and are at their wits end ; then they cry unto the Lord, and he delivers them; *Lord, How Good, How Gracious art thou !* When our condition is so desperate, that we know not what to do, which way to turn us : And know no way to escape, no more than he that flies from a Lion, and is torn in pieces by a Bear. When we see that we cannot be delivered without God will please to work a miracle. When we seem to our selves irrecoverable, like the dried Bones in the Valleys (in *Ezekiel's* Prophecy) or like a dead Tree withered and plucked up. In this forelorn and hopeles condition, when no man regards our perishing, we come to God for help, and he in whose only power it is to help, doth help us, and deliver us, and makes the dry bones live, and we have seen the salvation of the Lord, and the wonders that he doth for the Sons of men ; and have been transported with joy, as the *Israelites* when they came out of *Babylon* were.

I acknowledge that there be some who come in no misfortune, nor are plagued like other men : But all those whom Christ Jesus hath chosen to be his souldiers; he trains up in this discipline.

But if it were so, that I had not gone thorow such perils, such afflictions, and such troubles, as I see and hear to befall other men. Have I not much more cause to praise God for keeping me in health, than for raising me up again, being fallen

fallen sick? from keeping me from the perils which befall other men, than for delivering me, if I had been in danger, and for keeping me from troubles wherein others are plunged. If I consider the calamities of men far greater than my self: As for instance of him who is more worth than thousands of us, our Sovereign Lord the King. Can I chuse but bless God that my distresses, afflictions, and perils of life, have not been so many and great as his? But how great and good above me was he that was after God's own heart? What pains, perils and troubles did he not go thorow first in his person; his reins chastened him in the night; he had no soundness in his bones; then from his superiours, *Saul* persecuting him as long as he lived; from his inferiours; his servant curseth him to his face; from unkind neighbours, as *Doeg the Edomite*; from his Relations, his wife scoffing him, his Son rebelling, and another commits a rape on his Sister, &c. Besides the temporal mercies, he also tells us what God hath done for his soul too, as *Psal. 103.* and blesteth God for forgiving all his sin, &c. *ib.* For this we can never praise God enough.

*Meditations and Ejaculations.*

Go about Duties, not as labours, but thy only enjoyments. Delight thy self in the Lord, and expect the Reward. LORD, since thou hast promised thy holy Spirit to them who ask it of thee, I beseech thee give it to me; for without it I cannot serve thee, nor walk in obedience to thy holy Commandments; for by reading and  
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hearing thy Word, I can only know my duty; I cannot retain my holy resolutions which are stirred up in the duties one hour. Therefore do thou create in me a new heart, and a new nature. Regenerate me by thy Spirit, and the immortal seed; and write thy Law in my heart, and give me thy holy Spirit, the Almighty Helper, the Comforter, and hold thou me up, and I shall be safe.

Make me willing to undergo conflicts with sin; for hereby I shall have comfort in the hour of death, and the day of trouble. O give me peace of conscience, the comforts of a well-spent life, that I may be able to say with *Heczekiah*, *Lord remember how I have walked before thee in all simplicity*, when the day of death comes. Make me wise to consider alwaies my latter end, and what thoughts I shall have then of the world, and all its comforts; let this restrain me from giving up my self to them, else I shall be a fool in my latter end, as the wicked are, and cry out, that the world hath deceived them; their consciences being then awakened, which in their lime-time they stifled; and then the Hypocrites have no hope: Therefore Lord give me grace and prudence, to make provision against that time, that the sting of death may be taken out. Let me believe the terrours threatned against the wicked, that I may never come to feel them. Let me find Christ my Advocate when death comes upon me. And that I may not die in my sin, make me by thy grace continually to die to sin. Deliver me from every evil work, and preserve my body and soul blameless unto the coming of our Lord and Saviour Jesus Christ,

Lord,

Lord, above all things, give me to fear sin, and the transgression of thy Law, who art the great Sovereign of the world, its Creator and Preserver, to whom we owe both our persons and obedience; and if the *Gentiles* do by nature the things contained in the Law, much more let me who have as well the written Law and the Gospel, as the Law of Nature, do the things contained in the Law, else how shall I escape thy wrath? But (having tryed our obedience) thou hast found us all rebels, and in thy justice mayest damn us all, if thy mercy in Christ Jesus do not save us.

Since Jesus Christ our Saviour was made under a Law, and the glorious Angels fulfil thy commandments, and hearken to the voice of thy word, and man hath no such perfection as his Saviour, or the Angels; but our wisdom and our perfection is in obedience to the Law: Inable us to keep it; for herein God hath shewed us what is good, *Micah* 6. 8.

Every child of God is as a souldier keeping a garrison in an enemies Country. Therefore Lord, as I put on my apparel, let me remember to put on the Armour of light, and to watch and be provided to fight thy battels, let me not be destitute of any piece of this Armour, but give me all Christian vertues. I am naked naturally, and without this Armour; but unless I have it of thy gift, I cannot put it on, but must perish by my nakedness, for I cannot have any truse from my spiritual adversary who watches to destroy us.

And give me the skill of an expert warriour to use these Armes against the Devil, the World  
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and the flesh; inable me to put off all sins which hinder the planting, and growth of grace in our hearts, for we cannot serve God and mammon; let me depart from evil, that I may do good. Let me feel the power of Christ's death, that I may partake of his resurrection. Let the sense of my forepast sins make me the more diligent in thy service. Since my darkness is passed, let me put off the works of darkness. Let me not delay considering my danger, and the shortness and uncertainty of life, and the greatness of the reward. if I do thy service: For to him that is faithful in much, thou wilt give much; ten Cities for improving his five talents to that number.

That I may fear sin, and not make light of it, or a mock of it, as fools are said to do; let me consider the great evil of it: That it is the foolishness and brutishness of a man, the darkness and nakedness, the blindness and sottishness, and death of the soul, which makes us said to be dead in trespasses and sins; and that the effects of sin are the worst of evils. That it makes us like to the Devils. That one sin makes us prone to all other sins: As *David's* adultery made way for murther: As the Heathen who liked not to retain God in their thoughts, God gave them up to all uncleanness: So it hardens the heart against repentance, and blinds the mind, that it cannot understand good from evil: And finally, that it loseth God's favour, and all things that are worth desiring, and makes us liable to endure all evils that are worthy to be feared; and let these considerations work in me an antipathy to it. And on the contrary, that I may

may apprehend the excellency of holiness, and the fear of the Lord ; which is the best of good things, as sin is the worst of evils ; and as sin is the greatest folly and stupidity, so holiness contrariwise is the greatest wisdom, and to fear God, and do thereafter, is good understanding. That the righteous is more excellent than his neighbour ; and they that are precious in God's eyes, are honourable ; that it makes us like the Saints, and like to Christ, and like God ; to be perfect, as God is perfect ; to be holy, as he is holy : That it is our security, and engages God to be a Sun of perpetual comfort, and a shield of defence to us. That if we do good, none will harm us. But to the wicked there is no peace. And that it gains God's favour, and all those things that are worth desiring in this life. And eternally Lord ! Let these considerations work in me a hunger and thirst after grace.

O give me to apprehend the terrour of the Lord ! that I may fear him accordingly ; to consider that thou gavest the Law with thunder and lightning ; that those that despised *Moses* Law died without mercy ; that I may fear to offend against the Gospel, and the blood of Jesus Christ, counting it unholy, as all that are not sanctified by it do. Let me apprehend the strictness of thy precept. Thou hast commanded that we keep thy precepts diligently. That we have covenanted in Baptism to do it ; and upon our repentance likewise, and renewing of our Covenant with thee ; and every thought of our hearts is under this Law. Therefore that I may walk accordingly, let me be diligent in all God's Ordinances, which are both food and

phyſick to the ſoul. Let me uſe frequent prayer, which will ſurely make me weary of ſinning; if ſin doth not make me weary of praying. And give me unweariedneſs and conſtancy in the duty of reading, ſearching and meditating in the Scriptures. Let me hide thy Word in my heart, that I might not ſin againſt thee. Let the Word convey the Spirit into me, ſince it is received by the hearing of faith, and not by the works of the Law; and let me often renew my Covenant with thee in the blood of Jeſus Chriſt.

LORD, ſince thou promiſeſt a reward to him who overcomes. Let me have grace to fight thy battels, and let me not expect the reward till I have done thy ſervice; let me contemn the labour, and the allurements that would divert me, while I look upon the encouragement. Though Satan offereth preſent rewards for ſin, and puts an edge upon the temptations, and makes them ſuit my temper, either in the things of the world, or the fleſh, and my heart is ready to betray me within, and my reaſon is ready to follow my appetite, yet let my jealouſy over my heart, and my conſtant watchfulneſs prevail againſt them all, through Chriſt Jeſus by whom only we can overcome ſo powerful an adverſary as Satan is, who is unwearied in his temptations: For we wreſtle not againſt fleſh and blood, nor by fleſh and blood, but by Faith in Chriſt, upon whom we rely for the victory. Therefore give us the ſhield of faith. Faith reflecting upon the glory to come, and the love of Chriſt paſt, who left Heaven for us, that we might leave earth for him. And  
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let us ! know that we fight Christs battels, an that he is our Captain, and will succour his that are tempted, and we shall be able to do all things through him that strengthens us when we call upon him.

And fighting thy battels, and overcoming thy enemies, give me the promised reward of blessedness, the white stone, the sentence of absolution from the guilt of sin, and the seal of thy favour to my soul, whereby I shall taste the joys of Heaven which the men of the world apprehend not.

THAT I may fear to sin, let me weigh seriously the seeming pleasure, and profit it offers, with its losses it brings. What profit have carnal pleasures satisfying the senses, and the pleasing of the fancy, the vain breath of mans applause ; unless I view Heaven, and happiness as fables, how can I neglect them for these base things ? or Satan and my own lusts beguile me, and deceive me ? for if I were indifferent in my Judgment, I must needs contemne these poor bates, as *Solomon* did after he had made tryal of them. O Lord inlighten my understanding, and rectify my Judgment, and my depraved will and affections, that I may not be cheated, nor be willing to be deceived ; that I may not buy pleasure at so dear a rate, being a lover of it, more than of God, who is blessed for ever ; let me not set so light by God, and blessedness, and Heaven, and my true eternal interest, teach me to fear the loss of my soul, and the favour of God, and the peace of conscience, all which either early or late, the sinner finds he loseth. Give me that spiritual eye salve whereby I may

discern the vizard and fucus of sin. Teach me to consider all the seeming gainers by sin: youthful persons, who are in the strength, and vigor of their age, who make the most, and the best of their pleasure, of whose merry meetings, the wise man hath said, Their laughter is madness. And the sins of their youth are the sorrows of their age, when they cry out with *Job*, Remember not the sins of my youth; and thou makest me possess the sins of my youth, or what gaine can the great ones of the earth boast of, though they drink a greater draught of pleasures than other men? who the more they seem to gain, the more they lose; they lose the peace of conscience, and the favour of God, and his blessings; but if any gaine, it is those who after sinning are saved by repentance: But these, all their life after do complain of nothing but there sins, and with great difficulty do recover their peace with God and their conscience; for what likelihood is there that that should prove profitable to any that God doth forbid, or would God gaine any profit by it, if it were my loss to forbear it? the Lord doth not envy us, he that can afford us Heaven, would he grudge us the pleasure of sin which the Devil will allow us? can this be good for us, that is against God? is that like to be a mans good which deprives a man of internal peace and enjoiment of himself, and which every man either in present or afterwards doth speak against? can that be gainful to a man that loseth his souls eternal salvation? If the ship be drowned in the ocean, all that is in it is drowned. What gain can that be, that is so short, that in the  
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next moment we must say it was, and is not? and for that we have lost eternal happiness: Or had I lived the daies of *Methusalem*, and all my daies had been daies of pleasure, and this were my last day, what would remain of profit of it all? or what joy, or satisfaction, or comfort to beare me up against the fear of death? would not a little tidings of death, and Judgment, confound me in the midst of my pomp, and jovialty, as it did *Nebuchadnezzar*. Do not the wickedest when they sin, think to repent of it? and would they so, if it were there gaine, and commodity? or if I should get by sin, would not that gaine be loss? should I not throw away riches gotten by injustice upon my unfeigned repentance? did not *Judas* throw away his 30 pieces? what man in all the world, either that repented, or that repented not, ever gained by sin? What gained *Adam*, or *Cain*, the old world? *Jerusalem*, *Sodom*, *Sampson*, *Lot*, *David*, or *Peter*? but besides, that it costs the penitent sinner, what hath it cost Christ? therefore as thou hast made us reasonable men (O Lord) let us make choice of that that will make us happy, thy favour, and let us not sell it, and all our happiness as it were for a mess of pottage. If sinners think nothing too dear for sin, let me think nothing too dear for Heaven. When sinners cast away their souls for a lust, and yet say that we lose our labour for Heaven, how incompetent Judges are they; but of holiness what fruit have we not? what is it not profitable for, either in this life, or that which is to come? it confers all that sin would strip us of.

That I may fear to sin, Let me consider that our God is a consuming fire, though he be ours; so that we are his people, yet our privileges must not exempt us from this fear; for thou hast commanded us to abstain from sin for this cause; and all thy people. Whoever sinned found thee a consuming fire to punish them; as did *David*; When he cried out, *My flesh trembleth for fear of thee, and I am afraid of thy judgments.* The Lords judgments were grievous upon him; murder and rape committed in his house his Son drave him from his Throne: so *Eli* felt this also when his Sons were vile, and he lightly reprov'd them; and *Job*, when he felt one spark of this fire, cry'd out, My soul chuseth strangling rather than life. Therefore let all thy people consider the terrour of the Lord, and remember that thou art a consuming fire; and let them walk in the fear of the Lord, and the comforts of the Holy Ghost. And as they call on the Father, who without respect of persons judgeth every man according to his works; so let them pass the time of their sojourning here in fear, remembring that our blessed Saviour could not escape this fire, when he undertook the work of satisfaction for sinners, but cry'd out under it, *My God, my God, why hast thou forsaken men?* And in respect of our proneness to sin against God, let us keep our selves with this, as with a bridle and curb, and to keep up our vigilancy for religious duties working out our salvation with fear and trembling, considering what it is to fall into the hands of the Lord. Knowing that it is not a sinful servile fear, which is to fear the smart more than the

the offending of God ; for this hath an enmity joyned with it ; for whom we fear with servile fear, we hate ; but this filial fear proceeds from love, and the tender sense of God's displeasure against sin. And though we could say with the Apostle *Paul*, that we know we have a house in Heaven ; yet was he still keeping under his body for fear of sinning. For the Righteous shall be recompenced on earth, and where shall the ungodly and sinner appear ? To these the Lord shall come in flaming fire, rendring vengeance to them that know not God, and to them that obey not the Gospel. He will wound the head of his enemies. He that believeth not shall be damned. His wrath shall be poured out like fire. The indignation of the Lord shall consume his adversaries. The damned spirits, and fallen Angels, are under this fire. But thou hast given thy Son Christ to be a Saviour, to save thy people from it. O Lord ! save us through our dear Saviour's merits from this worm that never dies, and fire that never goes out ; and let thy people fear not those who can hurt the body only, but those who can hurt both soul and body, and cast both into Hell fire.

Lord, thou hast pronounced them cursed who do thy work negligently : yet how negligent am I in all religious duties, and my heart goes sometimes after covetousness, and sometimes after vanities ? O give me thy grace ! that I may serve thee with a perfect heart. That I may seek thee with my whole heart. Let me not think to divide my heart to God and Mammon ; because it is thine all, and thou wilt have



all or none, because thou madest it, and Christ hath bought it. Let me not be weary of these duties, but be willing to labour in them, and wear out my body in them, and strive with zeal wrestling with the Lord for a blessing; since I have experience that thou art a God hearing prayer, and hast not stopped thine ear to mine. O Lord God, I am not holy, but thou hast promised we shall be all holy, and required that we should be holy, as thou art holy; how infinitely short doth the best of men come of this pattern? The Apostle *Paul* confesses he was carnal, sold under sin, and that he had not attained, but pressed forward, that he might attain. Lord, give us with him, to see our sinfulness, that we may in like manner (as he was) be stirred up to strive after holiness, and fulfil thy promise, That we shall all be holy.

Lord, enlighten my understanding, that I may see what a shameful thing sin is, that the very brute beasts do not so brutishly as sinners: For the Oxe, and Ass, who know their owners, reprove them who refuse to acknowledge thee to be their Lord; and all others, do more rationally without any reason, than man who hath understanding, yet casts off all understanding, and is not ashamed of sin. For it is a shame to speak of the things that are done of them, yet are they not ashamed when they commit them. O let me consider how naked a sinner renders himself to the view of the world! and when God himself shall put him to shame; as it is written, As thou hast put the Son of God to open shame, so God shall put thee to shame. And when it shall be their everlasting

lasting work to think of the reasons that moved them to sin, and to refuse such duties; and to see the folly of all those reasons, this will be shame and confusion. O Lord, let me be ashamed of my sins in time, savingly, by true repentance, that I may avoid the eternal shame and confusion: and remember with grief all the hard thoughts which I have had of thee, and thy waies, and grieved that I turned no sooner from sin to God: That being derided for holiness, I have so little of it. But let me not be of them of whom it is said, The Lord hath laughed at their calamity; for he hath seen that their day is coming. Made upon hearing of Mr. *J. B.*

O Lord give me that earnest, and first fruits of eternal life, which thou usest to give thy afflicted servants in this life, which may make me, as it did them, to rejoyce in afflictions with joy unspeakable and glorious; to undergo with joy all manner of slanders, and to take joyfully the spoiling of their goods, knowing that they have a more enduring substance in Heaven; give thy servant to know this of himself, which may make me able for the like sufferings, and to undergo all that the wicked can inflict, not accepting of deliverance; and grant that I may see him by faith who is invisible, and Jesus Christ my Saviour, my Helper, and my Redeemer, my Recompence, and my Reward.

O Lord let me not put any stress upon my own works for my salvation. If with thy servant *Paul* I could say, that as touching the Law I am blameless, yet then also must I not count that I have attained, but desire to be found in Christ,

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not having mine own righteousness; and be sensible that I have deserved thy wrath, and fly to the Righteousness of Christ; and say with *David*, *I will make mention of thy Righteousness only*: And with *Daniel*, *Not for our righteousness, but for thy mercy sake save us*. Deliver me from the Legal Pharisaical spirit, thinking to establish its own righteousness, not submitting to the Righteousness of Christ. Let my righteousness exceed theirs. Let me mortifie the body, and live strictly as they did: and whatever duties they performed, let me perform: but let me not leave the others undone; and those which I do, let me not do to be seen, but let me perform them to thee in secret, that thou mayest reward me openly. Neither let me trust in my self, nor despise others, nor strain at a Nat, and swallow a Camel.

Lord, let not worldly things disturb my quiet, though the Earth be moved, and the Mountains shake at the tempest of the same. Let the River of Life of thy holy City, make glad the people thereof. Give me the peaceable fruits of Righteousness. Give me grace, voluntarily to take Christ's yoke upon me, and to learn of him meekness and humility, that I may find rest to my soul, which I can never find without holiness of life, and faith; therefore give me both, that I may be able to say, in all conditions, the Lord is my Shepherd, therefore I can lack nothing.

Lord, as thou hast given us many commands for the duty of prayer, and watchfulness there-to, with constancy, without ceasing; and that in all things we should make our requests

quests known unto God, and to incourage us herein, thou hast promised to reward it openly; what we pray for secretly, and hast set forth unto us in thy word how thou art a God hearing prayer, and many examples of it. And that it is the duty in which thou dost most delight, and by my own experience I have always found thee such. Therefore let me redeem the time for this so beneficial duty, according to the example of thy Servants. *David* seven times a day, and *Daniel* three times in spite of the Tirants threats; for thou hast always given me the mercies which I asked, and I fear I have lost many for want of asking.

Lord in my distresses, and troubles, let me not seek for vain comforts in the Creatures, but for those comforts which thy word and thy Spirit afford thy Servants; for Christ hath promised, that he will not leave us comfortless, but will send us a comforter. O now send this comforter into my heart, that I may rejoice with the joy of thy chosen ones, and not with the joy of the World, this thou hast often refreshed thy Servant with, in the midst of the sorrows which he had in his heart.

Lord let me not neglect the day of my visitation, for thou hast said that thy spirit shall not always strive with us. Therefore when we feel thy holy Spirit inclining our hearts to good, or drawing us from evil, let us follow its motions and the express calls of thy word, when it seems to us, to speak in particular to our soules, that we may escape that threatning which saith, because I have called, and ye have refused, you shall call, and I will not answer: I will laugh at  
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your calamity; so when thou visitest us with mercies or afflictions, then thou bowest our ear to discipline; for in affliction the wicked often will seek thee; but not to see thee in thy merciful dispensations is more brutish then the Ox, or Ass who know their keepers that feed them. Lord let me know the time of my visitation; let me lose no opportunity to do good; for we know not how soon the opportunity, or our lives will be taken away; therefore let me lay hold on all opportunities, and redeem all time possible for God's service: As *Paul* in the Gaol converted the Gaoler; and *Philip* in his Journey the Eunuch; and *Christ* when he was on the Cross dying, conveyed grace to the hearers, and salvation to one of the thieves. Let me value my time by the duties which may be done in it; and let me not spend it in doing that which is impertinent, or doing nothing; much less in doing ill; but in things necessary; which is but one thing, to serve God; the things of this world being only for convenience. Teach me to number not only my daies, but my hours, that I may husband them well to thy glory; especially my youthful time let me consecrate to God, since I cannot be too soon out of the paw of Satan, into the arms of Christ: Let me not listen to the Devil when he tells me I shall serve God hereafter; but let me give thee the first fruits of my age, and of the day, and not the flower to the Devil, and the dregs to the Lord; and let me consider what value I shall have of time when I come to die.

Lord, when thy afflicting hand is stretched out to afflict me in the ruine of my estate, or  
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the loss of my reputation and honour, or any earthly good, how do I search and try my spirit, and fear to commit the least sin against thee? but no sooner hast thou removed thy hand, and the danger that threatned is overpast, but then how careless do I walk again? and think not of the terror of the Lord, to keep my heart in awe, neither do I fear thee, according to my fear I had when in danger; neither do I seek to thee, serve thee, and delight in thee, according to all my vows, and admiration of thy goodness; because thou hast been so merciful to hear my prayer, and deliver me from all my fear, but I am ready to think that it is for my own goodness and virtue, that thou hast wrought this. Of this sin thou warndest the *Israelites*, and we are all too prone to it; O pardon Lord thy servant, and heal him of this evil; and give him to walk in the same awe and fear of thee, and the like obedience to all thy commandments, and love to thy waies; watchfulness against sin, and in it self examination, and humility when the trouble and danger is past, as when it is impendent, and then I shall know that I have a filial fear of thee, and not a servile fear.

Lord, since thou makest thy Mercy, and thy Almighty Power, the inducements to awe us, and allure us to keep and observe thy Statutes, saying to *Israel*, *I am the Lord, the Lord thy God, which brought thee out of the Land of Egypt, and out of the house of bondage*; therefore enjoynedst thy people to keep the Commandments following. Let me alwaies keep a remembrance of thy mercies; and because thou  
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didst injoyne them the keeping of the Pasſcover, in commemoration of their deliverance out of *Egypt*, and that they ſhould continually when they made their offering acknowledge, that their Father was a *Syrian* ready to periſh; Lord let us in like ſort reflect upon thy mercies and deliverances, and our former ſufferings, to humble us, and to be thankful to thee, and praife thee; and whiſt we enjoy the benefit, let us give thee the glory; and the rather, becauſe one mercy is the earneſt of another; as holy *Paul* argued; God hath delivered me, and will deliver me, therefore let me put a due eſtimate upon them, by apprehending my unworthineſs of them, which the more I apprehend, the more able I ſhall be to know the true value of the mercy, and God's goodneſs in it. The more low I am in my own eyes, the more high will God's mercies be in my eyes. If we pray for mercies, it is for love of our ſelves; but our praifes are not ſo many, nor ſo earneſt as our prayers for them. Lord increaſe our praifes, and let us ſay with *David*, *Praiſed be the Lord who hath remembered us in our low condition, and hath delivered us from all our fears and troubles, and keepeth all our bones, ſo that none of them is broken, and ladeth us with daily benefits, and maketh our life comfortable.* And let my ſoul praife him not only with my lips, but with a conſtant living to his praife, and uſing the mercies which he hath given me to the honour of him who gave them.

Lord give us grace to mortifie our earthly members and affections, ſince the promiſe is, that as we have been planted with Chriſt into the ſimilitude of his death, ſo we ſhall alſo be  
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into the similitude of his resurrection. And let this mortification be universal of all our sinful and sensual affections; and let it be constant and perpetual, without intermission, looking to the pattern of Christ on his Cross for our imitation, and instructed thereto by thy holy Word, and stirred up thereto by a godly sorrow for our sins committed. And to this end let us cut off the superfluities of every lust and corruption, that may fortifie and strengthen it: And that we may destroy it in the birth; and keep far off the danger of it; as holy *Job* made a Covenant with his eyes not to look upon a Maid, considering that I can never be safe near a danger: though sin seem to me as a right eye, or hand, yet by thy grace let me have power to renounce it, not only forbearing the act for fear of punishment, but destroying and mortifying the habit and inclination: And although the body of sin and death do remain, as in *Paul* it did, yet let it be to me as a burthen and grief of soul, crying out with him, *O wretched man that I am, who shall deliver me from this body of sin and death!*

LORD God, the fountain of goodness, above all things give me faith in thee, for then I must of necessity love thee, if I believe thou hast loved me, and given thy Son for me, and shall have in my soul the joy that is unspeakable.

Lord, when thou layest thy heavy hand of affliction upon us, to cause us to search and try our waies, and that we should examine our selves, and turn unto the Lord; in stead of this our wicked heart is prone to cast off God, and say, Why should we wait upon God any more? what profit is there in serving him? Who is the Lord?

Lord? we will own him, and his goodness no more: In stead of humble repentance, we are prone with *Job's* wife to curse God; and with those wicked ones prophesied of to come in the last times, in the book of the *Revelations*; of whom 'tis said, That after all the Vials of wrath and the 7 last Plagues poured out, they repented not, but cursed God, or else we are prone to charge God foolishly, as they in *Ezek.* 8. 12. said, *God hath forsaken the earth*, or 18 *Ezek.* *That our Fathers have eaten sowre grapes, and our teeth are set on edge*; yet we their children have eaten sowre grapes too: or we are tempted to have hard speeches of God, accompanying our natural complaints, and call God's providence into question, as if thou didst not govern the earth, or not well; because we think thou dost not hear us soon enough, saying, *Why have we fasted, and thou hearest not?*

Now that we may eschew these iniquities, let us see first the fruitlesness of this course; though we roar all like Bears, and mourn like Doves, it doth not better us, nor abate our afflictions. So is it causeless, for thy plagues are the just punishments for our sins: and it is the Lord's mercy that we are not consumed (as said the Church in *Babylon*) and that we are living. And why should a living man complain for the punishment of his sins? for that we are alive is more than we deserve. That thou givest us our life for a prey; for we know we are all sinners, and our sins exceed our punishments. It was never so bad, but it might have been worse with us; and at the worst we have some mercy. For *David* saith, *I know that of very faithfulness thou hast*

*hast afflicted me.* In thus murmuring we overlook all Gods mercies. As *Haman*, when he had reckoned all his advancements yet said, all this is nothing so long as *Mordecai* the Jew vailed not to him. In this we shew our exceeding great pride, which makes us think all that God hath given us is no more than our due.

In this is direct rebellion against our God, and denying the Lord, and his justice, and his holiness: all which blasphemies are hereby committed, and God summoned to the creatures bar, and we condemn him of injustice.

LORD, heal us of these our iniquities, and reform our complaints, that we may have none but filial complaints to thy self, as our Blessed Lord Jesus, who said, *My God, my God, why hast thou forsaken me?* And whatever we suffer, to say with *Jeremy*, in his expostulation, *Lord, thou art Righteous, yet let me reason with thee; Why doth the ungodly prosper?* And in all extremity of afflictions, retain this thought of God; that he is righteous and good: And let our complaints of the instruments of our afflictions be mixed with prayers for them, as *Stephens* were. And let us strive to bring up our wills to God's will, and to submit all to thee, saying, as our Saviour did, *Lord, if it be possible let this cup pass from me, Nevertheless, not my will, but thy will be done.*

And, that thou mayest remove thy afflicting hand, and thy Rod, and thy servants sins, and punishments may be removed; let us first amend our lives; and forsake our sins: Search and try our waies to find out the sins we lie under: For thou hast said, If thy people which



are in Captivity shall bethink themselves, and turn unto thee, thou wilt help them; but if when thou hearknest, thou hearest no man speak righteously, or to say what have I done? how canst thou repent of the punishment when we repent not of our sins? Let us therefore remember from whence we are fallen, and let us turne again to the Lord, and forsake our wicked waies, lest thou sayest to us as to *Israel* thou sayedst (10 *Judg.* 10.) *You have forsaken me, go and cry unto the Gods that ye have served.* And having tried our waies, and forsaken our wickedness, let us in humble, holy, fervent prayer, lift up our hearts with our hands to our God in the Heavens. Saying, *we have transgressed and rebelled but thou hast pardoned.* Thus *Davi'd* Princes took counsel against him but he gave himself to prayer, and thus the Marriners in the storm to *Jonas*, awake thou sluggard and call upon the name of thy God. And then our God will save us, as he did the *Israelites* in *Babylon*; under *Ahasuerus*, when commissions were out to slay them. And his hand is not shortned to us, neither hath he forgotten to be gracious to them who confess their sins with their aggravations, as the Prophet doth, we have transgressed and rebelled. And justify God, as *Ezra*. Thou hast punished us less then our iniquities have deserved. Made upon hearing of a Sermon to the same effect.

LORD, whatever duties I perform unto thee, let me do them from the principle of love, and not of custom, or necessity to silence the natural or awakened conscience, since thou acceptest the will more than the gift, as thou didst the poor widows two mites; and it is  
that

this that perfumes our Sacrifices, and it is thi  
that thy word calls the fulfilling the law. And all  
that thou hast required of us is contained in thi  
(as it is writen) what doth the Lord require  
of thee, but that thou love the Lord thy God?  
and my Son give me thy heart. O Lord God  
take this poor worthless heart, too good for  
the World, and those brutish pleasures which  
we so willingly give it to, and eagerly, and ear-  
nestly affect, but not any way good enough for  
thee, who by thy bounty, and beneficence to  
us, every day dost oblige us more than all  
we have, or can doe will requite; but the  
world can do no such things for us; and if beau-  
ty, excellency, worth, wisdom, kindness, bene-  
ficence, parentage, free love, pardon; or any  
other motive whatsoever would prevail to win,  
and allure us, in thee it is. I will therefore re-  
solve to devote my affections to thee, and ever  
to begin my meditation in the morning when I  
awake, with the sweet remembrance of thy  
undeserved kindness to me. When we were  
cast out in our blood, in the open field, in the  
day of our nativity, when no Eye pitied us, to  
wash us, swaddle us, salt us, bath us, and bind  
us up, then thou passedst by, and castedst thy  
eye of love upon us, and didst all these things  
for us and nourishedst us, and broughtst us up,  
and then the time of love was, and thou madest  
us beautiful, and comely in thy own righteouf-  
ness, and marriedst us to thy self, and bestow-  
edst upon us thy self: And all that is thine;  
And all that are thine. And all this didst  
thou to us, as a stranger passing by, and uncon-  
cerned, for what had our perishing been to thee?  
but thou as the good *Samaritan*, didst freely pity

us; nay, while we were thy enimies thou didst all this for us, shall not all this love move us? nor, is this all? *Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, what the Lord hath prepared for them that love him.* If we consider the particular benefits we have received from the hand of God, and how highly we valued them, and earnestly sought them before we had them, and the great evils we have been deliverd from, and how much we feared them, and how restless we were in the fear, till we were delivered from them, we shall admire thy goodness, and love thee with admiration. And if we consider thy excellency, we may love, and admire the perfection, and beauty of thee; and thine infinite wisdom, and power in all thy works, in the Heavens, in the earth, and in the ocean, in the Sun, Moon, Stars, the Seasons of the year the living creatures, and in the smallest of them. O Lord, since we cannot but see all loveliness, excellency and desirableness in thee, let our first, and last meditations begin, and end the the day with thee, eager to take the first opportunity of approaching thy throne, and as loath to leave the sweet contemplation of thy excellencies and goodness.

O Lord God almighty, thy holy word teacheth us, That except we eat thy Sons body, and drink his blood, we have no life in us. And that whoso eateth his flesh, and drinketh his blood hath eternal life. (*Joh. 6. 53, 54.*) Give us worthily to receive this Sacrament, that we may have eternal life. Give us to come to it with grace in our heart, that our graces may be

be increased, and strengthened, as by the food of our souls, as the body is by the food of the body; which is not bettered by food, if it be not living; no more can our souls be, if we be dead in trespasses and sins: and as the body turns the most wholsom nourishment to its hurt, to diseases, if the stomach be full of ill humours; so our souls shall be worse, (as *Judas* was) for these holy Sacraments, if we come not to them prepared with repentance. Therefore as the Lord was pleased to wash his Disciples feet, before he gave them the Sacrament of his body, and blood, that they might be clean, and fit for the perception of these mysteries; so according to this example, let thy faithful people prepare themselves with repentance, and perfect charity; and if we remember that our neighbour hath any thing against us, let us leave our gift at the Altar, and go, and be first reconciled to our neighbour, and then perform our Sacrifice to God; and apprehending and discerning the Lord's body, that we commit no irreverence. And as our souls are prepared, so let us prepare our bodies, as thy servant *David*, when he eat the shew bread (*1 Sam. 21. 5.*) answered the Priest. Women had been kept from them three daies, and the vessels of the young men were holy. Let our bodies be sanctified by fasting, temperance, abstinence, prayer, and humiliation, lest as the Ark of the Covenant, by which the Lord conveyed the greatest benefits to the *Israelites*, being taken by the *Philistines*, brought to them the greatest calamities, and so it did to *Uzzah*, for but touching it irreverently. In like manner these heavenly gifts,

if we eat them unworthily, shall prove our damnation, and if they who but touched the hem of his garments, or received him into their house; received such benefits, shall not they who receive him into their souls be healed of all their infirmities? and as the ancient martyrs, by receiving these mysteries were strengthened to undergo all that tyranny could lay upon them. Let them in like manner strengthen us against all that Satan, and the world can do against us. And as the daily Infirmities of our body are helped by our bodily nourishment, so let our Infirmities of our souls by this our Spiritual nourishment be relieved, and us be satisfied and delighted therewith as with heavenly manna. O Lord, sacrifice and offerings, and burnt offerings thou wouldest not have, but thou gavest a body to thy only begotten Son, that he should offer up himself, in whom thou art well pleased. And this Sacrament was instituted by him in Commemoration of his death, and the acceptable Sacrifice of his life for the sins of the world. Lord by his death and Sacrifice of his life unto thee, which we hereby celebrate, be reconciled unto us. This is that pure Sacrifice which the Saints shall offer up unto thee in every place.

LORD, since thou turnest the malice of men, and the injustice which they do thy Saints to the advantage either of their secular concerns, as *Josephs* imprisonment was, or of their soules, Lord inable me to suffer wrong, and to take it patiently, to suffer railings and reviling as *David* did *Shemei's* railing, saying, If the Lord hath said to *Shemei*, curse *David*, who shall say, why



why hast thou done so? So let him curse, for who can tell whether the Lord will requite good for his railing. If I loath the fool in them, I must not act it my self by returning the like. Let me consider that by patience I possess my Soul, and that it is better to suffer wrongfully, than as an evil doer, since it is the will of God that we should suffer, and let our graces be exercised hereby. And let us consider him who endured such contradiction of sinners, Jesus our Lord, lest we faint, and be weary in our mind, for the consideration of his suffering such reproach and the frequent remembrance of him hath efficacy, and vertue to strengthen and support us, who are willing to be conformable to his sufferings; but we had rather that this cup might pass from us.

LORD whenever we fall into any sin, we find immediately that we have lost our own innocence, and thy favour; so that we cannot go about our affairs with that quietness, and peace, and serenity of mind as before we did, and in all that we do we fear it will have but bad success, because we dare not look up to thee for a blessing. Lord, give us to consider this, when we are tempted, that we may fear sin more, and make it out to our understandings, how we do by sin crucify again unto our selves the Lord Jesus, and put him to an open shame; for we are all ready to pronounce an Anathema upon the Crucifiers of our Lord; therefore let us not suffer these his Crucifiers to live.

*He that seeth in secret, he will reward thee openly.* Let this encourage us to frequent Prayers, and duties. But O Lord our services are

so few and so slight, and perfunctory, and sinful, while our hearts go after our covetousness, and lusts, so that we forget before whom we are, and what we are doing, and so our duties are sacrilege, and our services, provocations, sins, vain oblations, abominations, filthy rags, like *Nadab* and *Abihu's* strange fire, like the offering of the lame, and blind, when we have a male in our Flock, so that thou mayest justly deal with us, as *Pilate* did with the *Gallileans*, whose blood he mingled with their sacrifice. What reward then can we expect? O Lord, we beseech thee though our prayers are sinful, yet accept them offer'd up in the Golden censer of Jesus our Mediator, which is full of Incense, which are the Prayers of the Saints, and let these filthy rags be wash'd in his blood, and then they will be clean, and white as Snow, and then thou mayest reward them; but yet that reward is thy free mercy, therefore not unto us, O Lord, not unto us but to thy name is all the praise; for what can we do, for which thou should'st reward us with so many mercies here, and with life eternal? Any one of thy mercies is of more value then all our services could deserve or requite, if we should continue in the duties of prayer, and praising thee night and day, all our lives, for we owe thee all we have, or can do. It is thine; as we are thy creatures, and we were but unprofitable Servants after we had done all we can, and we have need of an almighty Redeemer. Then let us not murmur if the Lord doth delay to hear us. Neither let us say, 'tis in vain to serve the Lord. Let us consider also, that thou dost delay  
out

out of mercy, to try our patience, and perseverance, and other graces, and to make us more fervent, or may be because thou wilt not reward us with temporal blessings, but eternal, which is far better, and let us not press, or be importunate to receive our reward here, lest we go without the eternal reward, but let us be willing to trust God, though he delay.

LET me not come near to that which may be a temptation, or if a temptation come upon me unawares, let me not say in my heart, I shall be strong enough to resist it, and so trust to my own strength; but let me have grace to observe those ways, and methods of resisting sin, as thou hast appointed in thy word. Therefore let me fly immediately from the temptation as *Joseph* fled from his Mistress leaving his Cloak.

If by chance I fall into the Company of Drunkards, let me not say, I shall preserve my sobriety, because I love that, and hate that loathsome vice of beastly intemperance, but let me avoid them, and not look upon the Wine, when it moveth it self right, and giveth a pleasant colour in the Cup; or if it should be so, that I have no inclination of my self to this, or any other sin, yet let me not therefore venture my self upon the temptation, but let me fear sin always, considering how foully *Noah*, and *Lot* fell; let me never be found standing or walking in the way of sinners, nor sitting in their seat; but let me be always found in the way of God. And what is said of the adulterous Woman, whoever toucheth her shall not be innocent; let me fear the same in every temptation, and avoid the least meddling with it, or approaches to it; and as it

is also said concerning the same, avoid it, pass not by it, turn from it, pass away; so let my practice be in all other temptations. And as it is said of Gluttony, for remedy of it, if thou beest a man given to thy appetite, set a Knife to thy throat. So in all other temptations, let me lay violent hands upon the peccant member; if my right eye offend me, let me pluck it out. Lord, thou knowest that I am resolved not to sin to avoid the greatest suffering, therefore teach me wisdom that I may prevent and guard myself against all provocations to sin; that I may not draw upon my self a necessity of suffering.

MAKE us to accept Jesus Christ our Saviour upon his own terms, as he offers himself to us in the Holy Gospel, to be our King, to rule us, and reign over us, our Prophet, to teach and instruct us, as well as to be our high Priest to atone and sacrifice for our sins. Let us not think to have the priviledges of Christians, without the duties. Make it to be a greater pleasure to us to deny our selves in sins, then ever it was to give our selves up to them, that we may be meet to receive Heaven, into which flesh and blood cannot enter. Let the Holy Spirit inflame us always with that divine fervent affection to God, that inspired the Spouse when she said, or ever I was aware, my Soul was like the Chariots of *Aminadab*. O sweet Christ! do thou put grace into our hearts by that sweet voice behind us, saying, this is the way, walk you in it; for thou only art our great Prophet and teacher who canst make us learn, and our high Priest and mighty Saviour, delivering us from our sins, and making us as innocent

cent by thy attonement, as if we had never offended; for those whom thou makest free, they are free indeed; if thou wilt not take away the being of sin in us in this life, yet assist us with thy grace to subdue it deliver us out of the power of darkness, and the Prince of darkness. And what benefits thou hast purchased for us by thy death, apply them to us by thy intercession; deliver us from death, and give us the Crown of life, which thou hast promised to all them that love thee; and since thou art desirous of our salvation; and it is because we will not come unto thee, that we have not life. O Christ, make us a willing people, as thou hast promised, for our salvation is wholly from thee. But our damnation from our own wills, and if we perish, our blood is upon our own heads. O sweet Christ, our Prophet, and teacher, teach us by thy word, and thy Spirit the things that belong to our peace. Guide me by thy Spirit, and then bring me to glory.

LORD, what is there in us for which thou shoudest desire our love? Lord in thee is every thing that is lovely, therefore ought we to chuse thee for the object of our love. But we seek that happiness in the World, which we cannot find any where but in thee, and having found nought but emptiness, vanity, and the loss of all our labour in the pursuance of content, peace, and happiness in the affaires, and matters of the world, let us at last betake our selves to seek it in thee, and thy waies; to learn of thee, to take thy yoke upon us, that we may find rest to our soules.

LORD, what pretence can sinners have for  
which



which they cast off thy yolk, and will not have thee to rule over them, upon whose daily benefits they live? when they rebel against their Princes, and shake off their yolk, it is either for their leud lives and wickedness that they judge them unworthy to rule, therefore scorn to be subject unto them: Or for their oppression that they are not able to bear their grievous burthens, but what iniquity have sinners found in thee? thou hast put the Question to them, but they can find no answer.

LORD, since thou hast shewed me that every Saint must live in the same holiness of life that thy Servants the Apostles attained, and St. *Paul*, said of himself, that he was crucified with Christ, yet he lived, yet not he, but Christ lived in him, and he lived that life by the faith of Christ who gave himself for him; give us thy grace in like manner to crucify our selves to the World, and to live no more to it, nor to our selves but to live by Christ in us, so as we may be said not to live. And if thou givest us to live the life of faith, and not to the World, and live to thee let us not impute this our well doing to our selves for of our selves we cannot think a good thought, but to Christ who liveth in us, who only can enable us thus to live.

In all our distresses, let us pray to the Lord, and use the meanes, as when the *Arabians*, *Ammonites*, and *Ashdodites* conspired against *Jerusalem*, 'tis said (*Nehemiah. 4. 9.*) *Nevertheless we made our prayer unto our God, and set a watch against them day and night.* But let us not like King *Asa*, seek to Physicians in our sickness, and not to God.

LORD,

LORD while I am supported by thy Spirit I shall be able to live blamelessly, as *Lot* did in the midst of *Sodom*; but the strongest of thy servants will fall as he afterwards did, if thou withdraw the Assistance of thy Spirit, and shall be as that Apostle: who denied the Lord Jesus Christ whom before he fought for, and resolved to dye for, though he was the Rock. Therefore let me never be confident, lest thou leavest me as thou didst him. And when I hear of others miscarriages, let me be thankful to thee for holding me up, and ascribe it to thee, as the Angels in the Book of the *Revelations*, are said to cast their Crowns at thy feet; and let us learn not to judge uncharitably of those that are overcome by temptations.

LORD, when we pray unto thee, our prayers are so interrupted with worldly and sinful thoughts; and the things we pray for being mostwath temporal mercies and deliverances from bodily evils, they are not such prayers as our own reason can think worthy thy acceptance. But Lord, though we offer thee the lame, and the blind (if we have no better in our flock, thou wilt accept it; therefore I will not cease to pray unto thee, though I cannot approve my own prayers; for thus I come unto thee without money, or price, that thy gifts may be free.

O that I could account the corruption of my nature to be my misery, as Saint *Paul* complaining of the law of his members warring against the law of his mind; so that he could not do the good he would, cries out, *Miserable man that I am, who shall deliver me from this body of sin?* And make me as sensible of the strength of it as this holy man was.

LORD,

LORD, if I fall into sin, let me not be insensible of it; as the adulterous woman, who eateth, and wipeth her mouth, and saith, *I have done no wickedness*: But like as *David*, after he had sinned, and the Prophet *Nathan* had told him, God had done away his sin; yet his grief and sorrow for having offended God, gave him no rest; so that he wept day and night. So let my sins grieve me as oft as I remember them.

*Meditation.*

SINCE the Apostle *Peter*, wherein he was confident of his strength above all others, immediately fell, I will ascribe my standing to God only, and praise him who holds me up: And pray with *David*, *Lord, hold thou me up, and I shall be safe*: And watch and take heed to my self, and alwaies fear lest I fall; since I know that I stand not by my own strength; for corruption of nature is as strong in me as in others; and the tempter the same to me as to them; but the Spirit of God only makes the difference; therefore I will praise God who upholds me, and keeps my feet from falling; for it is not I that live the life of faith, but Christ that lives in me; therefore with the Elders in the *Revelations*, *I will cast my Glory and Crown at his feet, from whom I have received it*. And the consideration of this my weakness, shall teach me charity towards those that are overcome with temptation, that I may restore them in the spirit of meekness; but not judge them, lest I condemn my self; as *David* did himself in the Parable of the yew Lamb: And as *Judab* condemned

demned himself in condemning *Tamar*. And let me not flatter my self, like the Scribes and Pharisees, who said, *If we had been in our Fathers daies, we would not have been partakers with them in killing the Prophets.*

LORD, establish thou me with thy free Spirit, whereby I may stand in the hour of Temptation, and run, the ways of thy Commandments freely without rub or let: without dulness, and without danger of stumbling, or falling, that the Spirit may be willing, though the flesh be weak. And with *Paul*, when he was full of the Spirit, he was content not only to be bound, but to die for Christ; so may I also since thou lovest only the chearful-giver. And as it said, 5 of *Judges*. 9. *Thy heart is towards the governours of the people that offered themselves willingly.* So make me alwaies to cast off readily and freely every tempter that goes about to seduce my affections from thee, disdain to harken to them.

LORD, give me to avoid not only gross sins, but also the smallest and first degrees of sins, viz. To turn away my eyes from beholding vanity. Not to look upon the wine when it moves it self right in the cup; to make a covenant with my eyes, not to look upon a maid, gives me understanding in the way of God that I may know these small degrees of sin to be sins, and the danger of them, to avoid them, and all other of the like nature. Then I shall know that I have a New heart, and that thou hast put thy Spirit into me, which I desire to know above all things.

LORD, let not my heart deceive me, either  
making

making me think that I have more grace, than in truth I have, as *Peters* did him, so as that he thought, though all men denied thee, yet he should not; or by making me think I have not those corruptions that I have, as *Hafael*, *2 King. i. 13*. When the Prophet told him what cruelties he would commit upon the *Israelites* he answerd, *is thy Servant a Dog?* Yet did he commit the same; but let me know my own weakness, and vileness, that I may not trust to my own strength in any temptation, but let me rejoice in God my strength, and know that thou art my strength, and that thou only holdest me from falling, and keepest my feet from slipping, and orderest my goings, and makest me to run the waies of thy Commandments. And inclineest my heart to thy testimonies. O hold thou me up, and I shall be safe. Keep thy Servant also from presumptuous sins, and from the sins of infirmities, and let me always know my own insufficiency, weakness, and corruptions, and watch, and pray against them, not only against gross sins which the heathen, and unbelievers detest, as drunkenness, swearing, murther, and adultery, theft, and the like, but against every degree of sinfulness, and every vain and lustful thought, and idle word, unseemly gesture, which I can easily espy as motes in anothers eye, while I hardly discern the beam in my own, but do thou O Lord, take away from me this blindness of heart, with the effects and consequences thereof, by causing the day star to arise in my heart.

LORD, let my former experiences which I have had of thy goodness, beget a confidence



in me in all dangers, as it did in *David*, when he went to encounter *Goliath*. He remembered the slaughter of the Lion, and the Bear, and concluded, the *Philistin* should be like one of them. And breakes out saying, though 10000 men should set themselves against me round about, yet will I not be afraid; and though as many Devils also are against me, let me not be afraid; let me remember thy promise, saying, call upon me in the time of trouble, & I will deliver thee, and thou shalt praise me. And let me not rely upon, nor trust in the outward meanes, the arm of flesh, though I do make use of it, as *Nehemiah* when he builded the walls of *Jerusalem*, he set watches, and they took their arms, with their spades, so wisdom teacheth, but yet not to trust to the Sword, or think that our bow shall help us, for so did that *Philistine*. Wherefore said *David* thou comest to me with thy sword, & thy spear, but I come to thee, in the name of my God.

Lord, teach me the power of prayer, especially mingl'd with faith. And to consider, that thou hast heard the wicked when they have sought thee, as *Ahab*, because he walked heavily, and mourned, thou wouldst not bring the evil in his daies. And thou heardest *Manasses*, and thy poor people that cry unto thee in their trouble thou deliverest out of their distress, as exiles, prisoners, Marriners, and sick persons, when their soul fainteth in them, and they cry unto thee, being at their wits end. And thy own children, though men of passions, and like infirmities to thy Servant, as 'tis said that *Elias* was who prevailed with thee. And *Moses* when he prayed, the *Isralites* prevailed, when he ceased to

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pray

pray the *Amalakites* prevailed. And *Josbua* prevailed and caused the Sun to stand still, and altered the course of nature, *Isa.* 37. 21. So *Hezekiah* when he prayed against *Senacherib*. So *Asa* 2 *Chron.* 14. When the *Ethiopians* invaded *Juda* with a thousand thousand, he prayed saying, Lord it is nothing with thee to help, whether with many, or with them that have no power, help us, O Lord our God, for we rest on thee. So the Lord smote the *Ethiopians*, and they fled, and the people of *Juda* spoiled them. So *Jona* in the whales belly. Lord let me not regard iniquity in my heart, lest thereby my prayers be hindred, so that thou wilt not hear them, neither let me ask any thing to consume it on my lusts. But grant that I may lift up holy hands in thy name, and that I may pray with humility like the Publican, who smote upon his breast, saying, Lord be merciful unto me a sinner, and not like the Pharisee. And with fervency crying mightily to the Lord, *Jona* 2. 8. And with perseverance, crying night and day unto thee, *Luke* 10. 11. And let me pay my thanks unto thee for the things thou hast already bestowed upon me, and say, I will call upon the Lord who is worthy to be praised, and so shall I be saved from my enemies, and give me that confidence he expressed; let me know that the Lord is my light, and salvation, and I shall be able to say as followeth, of whom then shall I be afraid.

*Meditation.*

If ye by the Spirit do mortify the deeds of  
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the Flesh, ye shall live. Let me not think that I can resist the motions of lust, and sin, by reason, or moral arguments, but only by the Spirit of God, and let me not think that I have attained, but let me press forward to greater degrees of grace.

LORD, shew me how bountifully thou rewardest every office which we do to thee; for as thou rewardedst the Woman who poured the Balsom upon thy head with this honour, that whereever the Gospel should be preached, it should be recorded of her; so dost thou requite, and reward every Cup of cold Water, that is given for thy sake: make me sensible of this, that my charity may not be so cold, as many times I feel it, nor my services, and duties to thee, so few, and lukewarm, and lifeless, but I may always abound in the work of the Lord. Make me willing, Lord, to suffer the reproach of Christ, and to endure that contempt which is usually put upon holiness, and the professors of it. As *David* did when *Michal* scoffed him for dancing before the Ark; as also when the rebukes of them who reproach thee, fell upon him. And again, he complained that the Judges, those that sate in the gate, spake against him, and the Drunkards made Songs on him. Accordingly as *Jeremy* also complained, saying, I am a Derision daily, every one mocks me. And the Apostles sped no better, than when they had most of the Spirit, when the holy Ghost descended upon them, and they heard every one speak in his own language; the ignorant people, said, they were full of new wine. And our blessed Saviour when he cast out the

Devils, they blasphemously said, he did it by *Belzebub*, and he suffered, bearing the reproach of the shameful death of the Cross. Let us be strengthened by these examples, and remember, that he hath pronounced them blessed whom men revile, and speak all manner of evil of falsely for his name sake: Considering that it is certain we shall be reviled and slandered for his name sake, and that our well bearing it is an evidence to us of our soundness, and integrity in religion, since the hypocrite may be reproached for his seeming holiness, but rather than suffer the persecution for it, will fall away. Since the men of this generation will not be laughed out of their gain, interests and callings, the assurance that we have of reigning, with Christ will make us willing to suffer.

LORD, shew me the evil fruit, and ill consequence of bad company that I may fly them. How that the *Israelites*, by being mingled with the Heathen, learned their works, for which they suffered. How that he that walks with the wise, shall be wise. But for *David* to dwell with *Mesech*, and in the Tents of *Kedar*, 'twas his calamity and woe, for 'tis said in the word, that they sleep not unless they do mischief: But they are blessed who walk not in their council, nor stand in their way, nor sit in their seat; and are the Companions of them that fear thee. Let me prefer solitude before vain Company, considering how it helps devotion, the Soul being free from those diversions which such company procures. So our Saviour separated himself from company, when he prayed; and hath commanded us, when we pray, to enter  
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into our Closets. So *Peter* went out from the company, and wept bitterly; and so in the *Psalm* we are directed: Commune with your own heart in your Chamber, and be still. So *Isaac* walked forth to meditate. But in vain and lewd Company, the righteous Soul cannot but be grieved with their unclean conversation. It is a Hell to thy Servants, as the Worldly mans conversation is a burthen; they are so busy about many affairs, that they mind not *Mary's* choice: but to be in thy Courts one day is better than a thousand. *I had rather be a Door-keeper in the house of my God, than to dwell in the Tents of ungodliness,* Psal. 84. 10, 11.

LET not my confession be without contrition, lest it prove but as *Saul's*, or *Judas's*, but as *Peters* was when he went out and wept bitterly, which will the better be effected, if I take the present time, as he immediatly when he heard the Cock crow, went out; for the Devil deceives us with promises of future repentance that he may steal away the present opportunity. Therefore we are commanded to exhort one another while it is called to day: remembring the unhappy condition of the Cripple at the Pool of *Bethesda*, who had none to help him into the water when it was moved, till another got before him; and *Felix* (in the *Acts*) trembling at the preaching of *Paul*, put him off for a farther hearing, to a more convenient time. But to day is the time to hear thy voice. And if thou call'st, and we will not hear, then we shall call, and thou wilt not hear. While God calls, one tear will do us more good, than an Ocean of tears, when it is too late. And for what use hath God given man



his tears, but to weep for his sins ; then let us with *David*, make our Tears not our Physick, but our meat, and drink, which we cannot do, if we extenuate our sins, or excuse them.

LORD, if thou goest not forth with our armies, we are put to shameful flight. If thou assist us not in our callings, our labours are but in vain : except the Lord keep the City, the Watch-man watcheth in vain. In vain we rise early, and go late to bed, except the Lord give us his blessing. Therefore will we seek the Lord, and his blessing, upon our Labours. And though we find no worth in our prayers, for which the Lord should hear them, or reward them, but punish us for them, yet nevertheless it is his command that we should offer up our weak services to him, and he hath promised to hear us for the things we ask for in his Sons name, and in obedience to that command. And in the faith we give to his promise, we seek to him, to assist us, and to let his presence go with us. For the Lord hath shewed us by frequent experiences ; That those who have most means, do not seldom miss their purpose, or if they by Gods blessing do attchieve their purposes, yet it is frequently without the use of those means, by some accident ; that it might be seen to be of God, and not of man, and our unbelief be convinced. Praise the Lord, O my Soul, who hath often brought to pass my desires without any considerable means by me used. *And all that is within me praise his holy name*, because he hath accepted my two Mites, my worthless Prayers ; for his mercy endureth for ever.

*Medita-*

*Meditation.*

When I am tempted to any sin, let me consider how I have loathed my self heretofore when I have been overcome by any lust or sensual pleasure. If I have at any time yielded to the pleasures of any of my senses, which is all that the world can offer ; though it hath been but to a very small degree, as to drink one glass more than the necessity of nature, or a competent refreshing required ; for though it makes not drunkenness, yet it sets the mind too much at liberty from that strictness and watchfulness, that mortification, and crucifying the flesh, and self-denial that the Scripture requires ; or if I give way to a lustful thought, or glance, or action whereby my mind is carried to effeminate meditations from the more serious and virtuous considerations which an honest mind should meditate, how do I seem sordid to my self, and degraded from my pristine excellency. And though the person whose beauty, excellency, and perfections drew me aside thereto be incomparable, yet when I consider the baseness of the last acts of lust, and fruition, to which all this tends, and serves, how poorly do I think of all those allurements of beauty, and parts, carriage, wit, and other excellencies, since they are the motives and incentives to concupiscence. And I no sooner perceive, that I have yielded too much to any temptation of lust, or covetousness, or any other whatsoever, but I presently perceive that my honour is gone from me ; or if I know of any other who hath yielded to any temptation, I think the same of them.

All these arguments, and reasons are not sufficient to restrain from relapsing into the very same offences, and sensualities; for sense with one glance of the eye captivates the affections in a moment, whereas reason and strength of Argument prevails only upon deliberation; so that I cannot expect to stand by my own strength, unless thou Lord holdest me up I shall fall one day by these my spiritual enemies. And it is by thy power only that we are kept from the evil of the World. Therefore as the eyes of a Servant are to the hands of his Master, so shall my eyes be to thee. And I will continually pray unto thee, for supportation, and strength, since thy strength is perfected in our weakness: why then should my weakness discourage me? and for grace, and faith in thy promises, since grace alone is sufficient for us: and faith alone is the victory whereby we may overcome the World, that by faith I may look upon the infinite joys of Heaven, and condemn the vain and base joys of this life, or else be terrified with the horrid torments thou hast threatned to the disobedient, and fear to do evil.

LET me think it greater pleasure to resist lust, or any sensuality, than to yield to it; for if I resist, I satisfy and delight my reason, which delights in manly, noble, resolute actions, and in eschewing the contrary *viz.* Effeminate, sensual pleasures, which the mind doth oppose, and disdain as brutish, and below it, for how is it possible that the mind should be satisfied, contented, or delighted with the objects, and delights of the senses, any more than the senses can enjoy, or take delight in the objects

jectsof the mind or intellect, since the senses are of the Brutish nature of the meanest creature, and the mind and understanding is of the divine nature of the Creator, and since the Saints are said to be made partakers of the Divine nature, let us endeavour to partake of the Divine nature, by holiness of life. And if we have received Christ in his teaching and in his Sacrament of his supper to walk in him, that our life may grow out of the death of Christ. Not to be unprofitable Servants, as *Israel* was said to be, an empty vine, but let us be ever sowing the fruits of righteousness, that we may reap accordingly, and be studious to know the things which belong to our peace before they be hid from our eyes, and to do them too, lest thou remove our light from us, remembering that if we be like the dry, and unprofitable chaff, we shall be burned with unquenchable fire. But the Gospel bringeth forth fruit in all the World, *Colos. 6. 1.*

LORD, if thou dost but seem to have forsaken me, so that when I think of thee I dont perceive comfort, but fear, though I have all the outward comforts and all the pleasures which the World can afford, I am in horror in the midst of my pleasures, I will therefore walk in the waies of righteousness, for her waies are waies of peace, and all her pathes pleasantness; and this will bring a man peace at the last. Blessed are they that do righteousness alwaies, they walk with thee, and have sweet communion with thee, and thou wilt come in, and sup with them, and abide with them; then hath their soul fulness of joy, but I fear I grieve thy holy Spirit

Spirit continually in this, that I am carnal, and do not live by faith above the World ; Lord, that I could live as those whose conversation is in Heaven, whose treasure is there, and they are always adding to this treasure, who are spiritually wise, whose hearts are fixed upon thee, and go not astray as the *Israelites*, did in the wilderness, forgetting God their Saviour, who had done wonders for them; but they thought not of his hand, nor remembered what wonders he had wrought for them, but lust came upon them in the desert, wherefore the Lord thought to have destroyed them, had not *Moses* stood in the gap to turn away his wrath.

If we in like manner forget thy mercys and require meat for our lusts, we fear thy wrath will be kindled against us to destroy us, but we trust that we have a greater than *Moses*, Jesus Christ, to turn away thy wrath by his offering up his life as a ransom for us, and bearing the iniquities of us all. Let my life be hid with Christ in God, that when Christ who is our life shall appear, we also may appear with him in Glory. Lord, let me remember how scarcely the righteous are saved, and with what difficulty as it were by the gates of Hell, how difficulty *St. Paul* kept his body under, tearing lest while he preached to others himself should become a reprobate; and give me that spiritual puissance and holy fortitude to bear my self undaunted with difficulties in the heavenly warfare.

O Lord God, my afflictions are sometimes full of horror, they seem to come from the same justice by which thou castest the wicked into Hell.



Hell. And they are to me like Hell ; whilst they so dismay and terrifie me, and thou seemest to have forsaken me in my afflictions and temptations ; and I have no hope that thou wilt ever remove them, but that thou hast sent them to confound me. And I can hardly refrain from the expression of the wicked *Cain* That my afflictions are greater than I am able to bear. And being at my wits end, I am afraid that thou wilt not enable me to bear them, and hast rejected me as thou didst *Saul*, and hast taken thy holy Spirit from me, and that thou art mine enemy, & I fear I am unreconciled to thee because I don't feel filial affections to thee when thou chastisest me ; neither do I say thou hast chastised me less then I deserve, but I am ready to murmur, and to have hard thoughts, to think it more than I deserve, because I think it greater than any other mans affliction ; also because I find thou hast been more ready to hear the prayers of others for deliverances, than thou art to hear mine : As that of *Hanna*, when she was despised for barrenness, she prayed to thee once, and thou heardest her, and her countenance was no more sad. And at the third time thou answeredst *Paul*, when he desired to be delivered from the thorn in the flesh, and didst give him grace sufficient for the temptation : But as for me, I mourn, being desolate, and take no comfort night and day, and thou regardest not. But now that I consider that the man who was according to thine own heart, (when he had grieved the holy Spirit) as I pray God I never more may do, cryed out as I do, *The pains of Hell came about me, the snares of death*

*death overtook me. Take not thy holy Spirit from me. And again, From my youth up thy terrors have I suffered with a troubled mind. And, a horrible trembling hath overwhelmed me. And, My confusion is daily before me, and the shame of my face hath covered me.* I take it to be the portion of the Saints, to be much afflicted; and to go to Heaven by the gates of Hell.

O shew me, Lord, wherein I may enjoy my self, and find satisfaction, and content without remorse, regret, or subsequent sadness. If it be in any action or contemplation of mine, it must be in religious duties, when I serve thee with a quiet, undistracted, well composed spirit, and am sensible that I enjoy thy favour, and approbation. But certain I am, that I could never enjoy my self so as not to be sensible of emptiness, unprofitableness, wearisomness, unsatisfactoriness, desire of change, tediousness, and vanity, and vexation. In all those things which the natural man can do, think, or speak, or enjoy, unless the Spirit directs me in them to spiritual ends, to the honour and glory of God. This therefore makes a clear conviction, That the happiness of man, and the end for which he was made, is to glorify God in keeping his commandments with an upright heart. And to love him with all the soul, herein only can man find true joy, content, peace, rest, quiet, satisfaction and injoyment for his soul. Let me be always satisfied, delighted and ravished with these joys; let my soul be satisfied as with marrow, and fatness, when my mouth shall praise thee with joyful lips; let me sit under thy shadow with delight, and let thy fruit be pleasant  
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to my tast, even thine only, and let me be raviſhed with the joys of thy houſe; let the breasts of thine ordinances ſatisfy me at all times; let me be always raviſhed with thy love. With joy let me draw water out of the wells of ſalvation, and make me joyful in the houſe of prayer. Let my ſoul thirſt for thee, and my fleſh long after thee, even *as the hart panteth after the water Brooks, ſo let my ſoul long after thee, my God.* Let my delight be in thee, and in thoſe rivers of pleaſure that are at thy right hand for ever more. Let me ſet my affections on things above, where Chriſt Jeſus ſitteth at the right hand of God for ever, and take of my affections from things below, and my converſation, and let it be above. Let all my freſh ſprings be in thee, at midnight let me riſe and give thanks unto thee becauſe of thy righteous judgments. Let me be a companion of all them that fear thee, and keep thy commandments.

Let me be aſſured of thy love to me by all thy ſpiritual and temporal mercys and means of grace, and hope of glory. And let me be aſſured of my reciprocal love to thee by my willing obedience to all thy commandments. That I may know that my beloved is mine, and I am his. And if at any time thou heareſt my prayer, and granteſt my requeſt; let me conſecrate thoſe things unto thee, which I obtain by prayer, as *Hanna* did her Son. O Bleſſed Lord Jeſus, theſe ſweet kiſſes are better than wine.

S I N C E all who will live Godly muſt ſuffer perſecution, and it is ſaid that if we ſuffer with him

him, we shall also reign with him, prepare, fit and strengthen me to undergo all the troubles and afflictions of this day, and of the whole course of my life which Satan, and the wicked, and ungodly men of the World shall contrive against me. And let me expect every day afflictions for Christs sake, and reproach, and a cross, and trouble in this World, since our Hope is not in this World, but is reserved for us in Heaven; and in this World we are to be of all men most miserable; therefore let me not expect beds of roses here, but to go through many tribulations, and a fiery trial; patiently waiting for the time when the Lord shall tread down Satan under our feet: And when the Lord shall avenge the blood of the souls that lye slain under the Altar, crying for vengeance upon the inhabitance of the earth, remembring that none of all these things shall be able to separate us from the love of God, which is in Christ Jesus, but we shall be conquerors over them through Christ Jesus. And let me not be offended at the Cross of Christ, knowing that the Gospel is offer'd upon the termes of self-denial, and taking up our Cross, and knowing that thou dost comfort thy Servants in all afflictions, and that as their afflictions do abound, their consolations do much more abound; but rather let us count it all joy when we fall into these temptations, knowing they work in us patience, experience, hope and repentance. So *David* before he was afflicted he went astray but by his afflictions learned thy Judgments, and he said, 'tis good for me that I have been afflicted. And my afflictions  
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seem not greater than his when he cried out, *Thy hand is heavy upon me day and night, my moisture is like the drought in summer. All the day long am I afflicted, and chastened every morning, I am dried up, and my heart is like the melting wax, my heart panteth, my strength faileth me, and the light of my eyes is gone from me; my lovers, and my friends stand afar off, and no man cares for my soul. But Lord, I will make my prayers unto thee in an acceptable time, and call upon thee in the time of my trouble. Lord, how long shall mine enemies triumph over me, Lord, when wilt thou comfort me? Lord, as others have found thee full of compassion, and mercy, so let me find. Think upon thy compassions which have been ever of old. Remember not against me mine iniquities, but do away my sins for thy names sake.*

*Meditation.*

I don't enough apprehend my proneness to every sin, and lust, but think my self free from sin, and from the danger of falling, because I feel it not stirring for the present, whereas the reason why it is so, is only because various diversions take up my thoughts otherways, and keep out those, so that they are but only laid asleep as it were, and are easily awaked by any temptation, if the Lord don't strengthen me, and the least opportunity lets them loose upon me, so that I am not able to resist them. Lord, let me watch against all those sins that I find my nature inclined to, and against such as I find no inclination to, but an utter averfation from, because my nature is wholly corrupted, and it  
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is the power of God only, that keeps me from all sorts of sins, and temptations; therefore let me fear every temptation, and sin, and watch against them, and pray that I enter not into any temptation, for if I once but enter into the temptation; I am sure to fall if I have no better support than my own strength; though the temptation be but weak, my strength is weaker. Lord, do thou either give me more strength, or temptation less; let me never enter the lists with this enemy but *se defendendo*, flying him as far as I can; let me not desire to know what sin, or lust is, but let me love the ignorance of it.

Lord, when I confess my sins which I have committed against so many means of grace, thy mercies, Judgments, promises, Threatnings the testimonies of my own conscience, of thy holy Spirit, and the testimonies of the wicked also, I must needs acknowledge thy justice in all my punishments, and thy long suffering in this, that thou dost not confound me, nor quite cast me off, as thou didst *Saul*, but punishedst me less than I deserve. And I admire thy goodness in this, that in the midst of thy wrath thou rememberest mercy, and hast delivered me, when in my affliction I sought thee; herein I rejoice; and I beseech thee Lord make me contented to be restrain'd from sin by sorrow. Lord, thou art my God, and my Lord; therefore let me acknowledge thee in all my ways; wait upon thee, serve and obey thee; and let me not live as if I were without a God, nor according to my own lusts, denying the Lord that bought me, as those do who make their belly their God, or  
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Idolize the unrighteous Mammon, and vanities of the world, neither let me question thy power in the want of means. Thou art my Saviour and my deliverer, my Buckler, the Horn of my Salvation, and my refuge, my Stony Rock, and my Castle, therefore let me have grace to fly unto thee in my time of trouble, to trust in thee, in thy power, and in thy goodness, for my refuge and defence; and stay my self upon thee, and commit my way unto thee as unto a faithful Creator; make my Prayers continually unto thee. Thou art to thy Servants, their hope, and strength, and present help in trouble; therefore let not the surprise of any trouble dismay me, as if I were hopeless or helpless; thou art the Defender of all them that put their trust in thee, mighty to save, God all-sufficient, therefore let me walk with thee, and be perfect. O thou who art the Rock of ages, the helper of the poor, and fatherless, helpless, and destitute. The Fountain of living water. Let me always run unto thy fountain for true comfort, not to broaken Cisterns. Let not the baseness of my nature, or my sins dismay me, for thou knowest whereof we are made; but let me look up to Christ, as the *Israelites* being stung, did to the brazen Serpent, and be healed; Let me taste of the Tree of life in the midst of the paradise of God, & live, even the body and blood Jesus Christ, as oft as I eat of this Tree of life in the blessed communion assure, me that I am healed of all my passed sins. Thou Lord art life and truth, I will therefore be guided by thee, believe in thee, and be dead to the World, and all creatures, and live unto thee, and upon

thee. In Christ let us have life, even the new life of the life of faith, and not of sense. That the old man may dye daily. That Christ may live in us, as the head liveth in the members, and we in him by faith in the promises of eternal life through him: As *Abraham* did in the Land of promise, though he had not as yet received the earthly promise, neither did he set his heart upon it, nor seek it, or suffer himself to be hindred by it in the pursuit of his future felicity. Thou to a believer art all that is desirable in all conditions whatsoever, whom have I in Heaven but thee? And whom in earth that I can desire in comparison of thee. Thy goodness is infinite, and though our sins be never so great, yet thy thoughts exceeding our thoughts, so far as the Heaven is higher than the earth, we may have Hope in thy mercy; because it endureth for ever; and is over all thy works. The Lord will never leave nor forsake those that trust in him, though he suffered *Daniel* to be cast into the Lions Den. The three children into the fyre furnace, the sword to be put to *Isaacs* throat, yet then he delivered them, for the Lord knoweth how to deliver his. *Lot* was delivered though *Sodom* was burned, and so was *Noah* in the deluge.

As thou art the God of our strength and therefore we need not to go mourning through fear of the enemy; so art thou our exceeding joy, whereby we are holily transpoted to rejoyce in thee in singing thy praises, *Psal. 43. Praise the Lord O my soul and all that is within me, Praise his holy name, Psal. 103*

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As thou art gracious, and merciful, patient, slow to anger, ready to forgive the sins of thy people for thy names sake, so art thou also righteous in all thy waies, and holy in thy works. If a man will not turne, thou wilt whet thy sword, and bend thy bow, thou wilt bring upon such all the curses written in thy book till thou hast destroyed them, for so thou hast done to thine own people the *Jews*, who would not believe thy threatnings to be warned thereby. Thou who shewedst mercy to *Niniveh* repenting, after the judgment pronounced, and to *Ahab* going mournefully when he heard the judgment threatned against his house, (which shews that thy threatnings are conditional, viz. if we turn not) thou likewise laidest thy hand so heavy upon thy Servant *David*, day and night, that his moisture was like the drought in summer. The light of his eyes was gone from him, he was almost consumed by means of thy heavy hand, he had no health in his bones, nor no soundness in his flesh, his teares was his meat day and night. All the day long was he punished and chastened every morning, because his iniquities were gone over his head; these and many more as *Eli*, *Lot*, and *Noah* are set out in the word for examples of the truth of thy threatnings against sin though repented of. Give me therefore thy grace that I may watch against sin, and all temptations, and occasions thereof, and against the least degrees and beginnings of sin, and all appearance of evil, with prayer that I entter not into temptation, and the Lord support me, and hold me up that I fall not in temptations. And when I pray unto thee in

the name of Jesus Christ my Saviour for pardon for my manifold sins. O Lord, remember that thou hast declared thy self to be the Lord, gracious, and merciful, slow to anger, that forgive the iniquities of thy people for thy name sake, and let thy mercy be magnified by the greatness of my sins: my sins are more in number than the hairs of my head. But thy mercys as infinite, thy thoughts are not like our thoughts. *For as far as the Heaven is above the earth, so far are thy thoughts above our thoughts.* And let the greatness of my Redeemers merits be magnified by the greatness of my unworthiness. He is mighty to save. And though our sins be as scarlet, he can make us white as snow, by his blood which he hath shed for us; for if he be Lord of all, and the World was made by him, then was he able also to reedeem all the World that come unto God by him for redemption; do thou but assure me that the least drop of his blood, the least sigh of his heart, or the least degree of his humiliation, was for my sins, or had respect unto me among the rest, and I do undoubtedly believe they are fully pardoned, and I am saved from all the curse that is due unto them.

Lord, since thou hast imputed to him my sins, for it is said that he hath born the Iniquities of us all, it is but just with thee, that I should be acquitted, and have his righteousness imputed to me, else why did he suffer?

LET us then be made the righteousness of God in him, since he was (for that end, and purpose) made sin for us, since thou hast given him for a covenant to the people, give us also



to find in our selves that we have him, and with him all those promises of grace that belong to this covenant which in him are verified and fulfilled. With him therefore give us thy Spirit in our hearts to cause us to walk in thy statutes, to know, and do thy judgments; cause us to love thee with all our hearts to delight in thee, and to fear thee, to run and not be weary, and to be holy in all our common things &c.

*Of Afflictions.*

Let him deny himself, and take up his Cross, are the first and second step to happiness; therefore that we may not be so effeminately fearful to touch the Cross (as we are) nor be so longing and licorish to gratify our selves in whatsoever our heart desires, is this meditation.

Afflictions are Christs School whereby he teacheth his followers in the discipline of holiness, as he is said to have learned obedience by the things he suffered so he prescribes a suffering condition to his; and they who are not partakers of his sufferings but are without chastisement, are said to be bastards, and not sons of their heavenly father: so it concerns us to expect them, and not beds of Roses, oiled paths, or the pleasures of the senses; and that we make a sanctified use of them, for those holy ends, and purposes for which they are sent, whether it be for our conversion from the state of nature, and unbelief, by true and unfeigned repentance, or to renew our repentance after some fall, to awaken us out of security, or to improve our patience, or holiness, humility, or any, or all our graces, and so to purify us to himself, for as soon as they have attained their end, he re-

moveth them from us, for he doth not afflict, nor grieve willingly the sons of men, to help me to make a sanctified use of them, are these meditations.

*Fides Fructifica.*

*1 James 4. Let patience have her perfect work.*

*Meditation.*

LORD, teach us with thy blessed Apostles *Paul*, and *Silas*, to sing Psalmes in the midst of the Dungeon, and with the three children, when the furnace is made three times hotter than at other times. And that we may have perfect patience, make us sensible that the hand of God is upon us for our sins deservedly, as the thief upon the cross was. If we have no success either in our spiritual or Worldly affaires, let us believe that it is the hand of God for our sins: That we have not made better use of the afflictions which God hath laid upon us, to purge us of some sin, and do not search out the causes thereof, and try our waies, it is our sin, for his hand is stretched out still; for if we know that God chastens, and scourges every Son whom he loveth, we may then understand that with one judgment God punisheth us for the sins passed, and delivereth us thereby from sin and destruction for the time to come. As when his Servant *David* had sinned by numbering the people, God sent the Prophet to him to declare his will to punish him with one of those three evils, he cried, I have sinned, so that whereever sin is, there God detests and punisheth. *The*  
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righteous shall not go unpunished. But the Sons of Ely when their Father reprov'd them for their sins, 'tis said, *They hearkned not because the Lord would destroy them.* Therefore it appears that it was a token of Gods Fatherly love to David that he punished him for his sin, that he might repent of them; and not lye in them, and die in them. But whom God suffers to run on in sin without any crosses, and afflictions, rebukes and chastisements, they are none of his children. Another reason why God afflicts his children, is to take their hearts from off the love of the world, that we may use the world as if we used it not, *Jer. 45. I bring evil upon all flesh, and seekest thou great things. If any one loveth the world, the love of the Father is not in him.* But when we are in prosperity, we say as holy David did, *Psal. 30. Tush, I shall never be cast down,* but it followeth, *Thou didst hide thy face, and I was troubled;* he then sees his weakness, and vanity, and too much security which he expressed in his prosperity, the Lord was pleased to withdraw the light of his countenance that he might not set his affections upon the world, nor rejoice in the things of the world, but in the enjoyment of God, and live upon that.

Thirdly, consider that God doth suffer his people to be afflicted for the exercise of their graces, as he did *Jobs* patience, hope, faith, spiritual fortitude, and his other graces, *Job 13. 15. Though the Lord should kill me, yet would I trust in him,* said he in his affliction, *James 1. 23. Count it all joy when you fall into temptation, Knowing that the tryal of your faith worketh*

*patience. Solomon said, Chasten thy Son, and thou shalt have comfort of him; so doth our heavenly Father; so that to the faithful, afflictions should be cause of joy, because they are the means of grace. The worst creature that ever was, will oftentimes make as great a show as the best in prosperity: silver is tried in the fire: consider God never laid any thing upon his children, but he gave them strength to suffer it, or did mitigate the pain; He staieth his rough wind in the day of the east wind, Isa. 27. Psal. 94. 12. Bless is the man whom thou chastenest, O Lord, and teachest him in thy law.*

*13. That thou maiest give him patience in time of adversity until the pit be digged up for the ungodly.*

*Rejoice in the Lord ye righteous, &c.*

*My joy shall be in the Lord; though the fig tree should not blossom, &c. yet would I rejoid in the Lord. No chastning for the present seems joyous, but grievous, nevertheless afterwards it yeilds the peaceable fruits of Righteousness, as David testifieth. Before I was afflicted I went a-stray, but now I have learned the judgments of thy mouth. That is, he learned the practising of them; for though he knew them, he went a-stray, and by affliction was reclam'd, Psa. 'Tis good for me that I have been afflicted.*

#### *Meditation*

**LORD,** let it be thy will to perfect my graces by my afflictions, and to purify, and refine me of all my corruptions, as silver is refined in the fire, for if I still feel pride, and envy, wrath, scorn,

scorn, and contempt of my meaner brethren in my heart, or be inclined to revile such as have fallen, I may justly fear, that though thou hast removed one judgment from me, yet thou wilt bring another greater upon me, and if I will not be thereby humbled, and taught to bear with the infirmities of my brethren, so as to pity, restore, and help them, thou mayest justly heap more, and more plagues upon me, and mine till thou hast destroyed me. And since thou hast said, that the same measure that we meet to others shall be measured to us again, Teach me that I may forbear all distastful words, and scornful behaviour, and all passion, and censure towards others, that are under me, though but my Servants, least those who are above me, or under me, should requite me with the like. If thou sufferest me to be railed at, and reviled, as thy Servant *David* was often, and as all holy men of God, and Saints have been, and must expect to be, let me not look upon the persons so railing, but receive it as from God, as he did, saying if the Lord hath said to *Shimei*, curse *David*, who shall say why hast thou done so. So let him curse, for who can tell but the Lord will requite good for his railing, and so the Lord did requite it, and let me learn not to judge others, by what they suffer but consider the bitter mockings which the Disciples of Christ underwent, as the Lord had foretold them; but chiefly let us consider what contradiction of sinners our blessed Lord and Saviour underwent, lest we faint in our minds, and be weary. And let us learn thereby to speak evil of no man though most highly provoked,



voked no not in our passion, lest we seem to disbelieve or contemn the blessing pronounced upon such sufferers.

*Meditation.*

IN their Affliction they will seek me early. When by Affliction we are deprived of all worldly comfort, then we will seek it in God; therefore it is necessary for some people to be alwaies afflicted, and I may be one of them, *Heb. 12. 10, 11.* They viz. our parents, *Chastened us for their pleasure, but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth joyous, but grievous, nevertheless afterwards it yeldeth the peaceable fruit of righteousness unto them that are exercised thereby.* So that the end of Gods Afflicting us, is to improve our faith, patience, holiness, and other graces, and he will make these means equal, *Isa. 26. 9.*

*Meditation.*

O My soul, let not lying lips, flanders, back-bitings, nor false accusations provoke thee to let loose the reins to revenge and wrath, but rather give place to injuries, lest thou justifiest the Sons of *Zerviah*, saying let us cut off this dogs head, and condemnest holy *David*. And thou mayest hope for the like requital if thou do accordingly, but thou hadst rather that the Lord would keep thee secretly in his Tabernacle from strife of tongue.

Another end why God afflicts his people, is to make  
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make them like to Christ, as it is *2 Tim. 2. 12.* For if we be dead with him, we shall also live with him. *If we suffer with him, we shall also reign with him. If we deny him, he also will deny us, and Rom. 8. 17. Joynt heirs with Christ.* If so be we suffer with him, we shall also be glorified with him, we are chastened: of the Lord that we may not be condemned with the world. They suffer with him, who suffer innocently.

The third end is the trial of faith, as the *St. Peter 6. 7. Though now ye are in heaviness (if need be) through manifold temptations, 7 v. That the trial of your faith, being much more precious than Gold, though it be tried in the fire, might be found unto praise, and honour, and glory, &c.* So they try our love too.

*Meditation.*

O my soul, let thy impatiente bearing of lyings, slanderes, backbitings, and false accusations humble thee, and drive thee to seek to God by prayers, and tears, to assist and help thy weak patience, and faith, and make thee more conformable to Christ, thou canst bear other injuries, learn to bear these, that thou mayest be blessed.

O my God, do thou preserve me, support me, and hold me up, that I may not fall by wrath, and impatience, though the injuries I receive be never so great, unjust and false, yet let me be supported by thy word, and thy Spirit in me assuring me of reward in heaven. O my God, let me contentedly submit to thy chastisements, and let me be assured that thou  
wilt

wilt bring good out of evil, and that they are sent by thee for my good, that I should not be condemned with the world, ( *1 Cor. 11.* ) And by thy assistance I shall go forth to thee without the camp bearing thy reproach, *Heb. 13. 14.* And my patience shall be perfected. And assure me that in this unjust suffering I take up the Cross of a Christian.

Another end why God afflicts us, is to make us call to mind our sins which procured the afflictions, as *Josephs* brethren called to mind theirs of selling their brother. It makes us to search, and try our selves what sins we lye in, and have not repented off.

*Meditation.*

LORD, Sanctify them to us for this end, that we may not lye in our sins, nor dye in them. But may be awakened, to search and try our waies, and call to mind our sins and repent of them with a godly sorrow, unto salvation, and turne unto the Lord with all our hearts, lest otherwise we perish with the world. And let the blessedness which thou hast pronounced upon thy mourners, and the comfort which thou hast promised them, come on them in the sight of their persecutors, for their comfort will be the discomfort of them.

Another end why Gods afflicts us, is to restrain us from some sin which we are prone to, so he restrained *St. Paul* from pride ; for if God did not restrain us, we should fall oftener than we do, not only into those same sins which we have formerly committed, but also into all others

others which the nature of man is subject to commit, and which we think our selves quite free from, as *Haseel*, when the Prophet told him what *Villanies* he would commit, answered him, saying. *Thinkest thou that thy Servant is a Dog?* yet he did what the Prophet had foretold, *2 King. 8.* So God withheld *Abimeleck* from sinning with *Abrahams* wife; so *David*, before he was afflicted he went astray, but learned Gods judgments by afflictions. And said, *Thy Rod and thy Staff have comforted me.* by which saying of *David* it appeares, That another end of Afflictions is for Spiritual comfort. Therefore 'tis said in *St. James*, *Count it all joy when you fall into manifold temptations;* For as sin, as soon as committed flies in our face, and tells us that we have deserved all the curses threatned in Gods word, for our consciences immediately tels us that the wages of sin are death, and damnation; so afflictions brings to mind our sins, and makes our consciences search themselves what sins lye unrepented off. Then our repentance, brings remission, and peace of conscience, and joy in the Holy Ghost, communion with God, and watchfulness, and carefulness against sin for the future. But to make us more capable of the comfort, it seems meet to God to visit us by afflictions.

Another end of afflictions it to abase and humble us. That we may walk humbly with our God: humble your selves therefore under the mighty hand of God that he may lift you up; where both these ends of afflictions are conjoynded, *viz.* The joy of being lifted up, with the humiliation; he humbles whom he intends to exalt.

Another

Another end is for purgation. I will purge away all the dross, and tinn. Which doth suppose that there are some sins committed by, and some corruptions remaining in the Servants of God, as it is in the 9 of *Daniel* II. *Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice, therefore the curse is poured upon us, and the oath that is written in the law of Moses, because we have sinned. Every branch in me that beareth fruit he purgeth, Isa. 27. 9. By this shall the iniquity of Jacob be purged.*

As our Saviour was made perfect by suffering, so all that are made perfect, are made perfect by sufferings.

When our consciences checks us, it causes us to search, and try our waies, as it is in the Prophet, *after I was afflicted, I smote upon my thigh.*

Another end to bring a man to himself, when before he would not know himself, nor could understand his frailties and weakness; also to bring a man to Christ, and to make him go out of himself, and the thought of his self-sufficiency, and self confidence, to seek his salvation in Christ alone; for if the word doth not work upon us, God doth work by the Spirit of bondage, upon hard consciences, as *David* said, *my reines chasten me in the night season.* So was the Prodigal Son brought to himself to be-think him of his Fathers house, and to return home.

LORD, sanctify them to thy Servant for all these ends, that I may find all those operations wrought in me, and let me wait patiently upon the Lord, laying my mouth in the dust. *As water that*



that stands still without motion or agitation putrifieth ; and the Air corrupteth unless it be moved with some gales of Wind ; so the minds of men become degenerate, and their virtues, and graces soon languish, unless they be excited, and exercised by variety of fortune, troubles, and new difficulties ; the most troublesome accidents that befall, teach and improve a wise man most, and learn him the best lessons. Time of Trouble is the season for Prayer. If *Esau* had not come against *Jacob* with an army, he had not wrestled with God, nor got the blessing. *Psal. 50. 15. Call upon me in the time of trouble, and I will deliver thee, and thou shalt praise me :* so it is the season for Gods mercy to those who seek it by prayer,

And as if the sense of our necessities would not force us enough to this duty of prayer, he injoyne it by precept, and inviteth with a promise which shews both our backwardness to the Duty, and Gods readiness to accept our prayers, and shew mercy to us ; and sometimes he is fain to be found of them that seek him not, and he is fain to send his Spirit to help us to pray ; and sometimes he is fain to hear us when we have but a purpose to pray, as *David* said in the Psalms, *I said I will confess my sin, and thou forgavest my iniquities*, and sometimes God is fain to prevent us, as *Isa. 64. 10. Before they call, I will answer ;* and sometimes he will not stay till the end of our Prayer (as it is said) Whilest they cry, I will say, here am I. So the Lord speaks, *Ier. 31. 21. I have surely heard Ephraim bemoaning himself ; so, whilst Daniel was praying, at the beginning of his Prayer*  
 God

God answered, *Dan. 9.* the Prodigal desired to be but as a hired Servant, and the Father brings forth the Fatted Calf to entertain him; so God gives us more than we ask.

*Is any man afflicted, let him pray*; it teacheth that Gods Children are not free from troubles, nor can expect so to be. It teacheth also that those prayers that are extorted from us by necessity are heard, necessity, may first set men a-work to pray as it did *Jacob*. Though men would object against them who come to them in their necessities, yet Christ and man had never come together; had it not been for necessity: necessities are not a putting us off, but a drawing us to God, as appears by these Invitations. 'Tis folly to neglect God in our trouble. When *Joab* would not come to *Absolom*, he sets his Corn on fire, and then he came. *Dan. 9.* Though all this be come upon us, yet have we not made our prayers unto thee. Gods aims are accomplish'd when thou comest to him, *Hos. 5. 15.* *I will hide my face, and they will call upon me early.* Let not the affliction simply without regard to the precept, and promise drive us to God, *2. Cor. 1. 10, 11.* *God hath delivered me, and will deliver me, &c.* Your helping together in your prayers. The qualification of the Persons and of the prayer, are contained in this; the effectual fervent prayer of the righteous availeth much. Nothing will make us more fervent than afflictions. Sometimes God doth not hear us at the first, to make us more fervent: his delays are no denials, God hath several ways of deliverance that we know not of; we must not obtrude our own model upon God. *David, Ps. 34.*

*I sought the Lord, and he heard me, and deliver'd me out of all my trouble.* Sometimes God will not give a temporal deliverance, that he may give a spiritual; sometimes he will give both. As *St Paul* said, *God hath delivered me from the mouth of the Lion, and will also deliver me from every evil work.* The Martyrs in the 12th of the *Hebrews* would not accept of deliverance from men. There is a Spiritual deliverance in part, as *Pauls* from the Thorn in the Flesh, or in the whole. God sometimes delivereth us by death, as *Sampson* was from the *Philistines* sometimes he delivereth by death, from eternal death.

Again, seldom doth deliverance fail, when either we are enlarged to pray for it, or encouraged to wait upon God for it; when thou preparest the heart, O Lord, thou inclinest thy ear: so Fathers teach their Children to ask what they have a mind to bestow.

Till we are past sinning, we shall not be past suffering: Because suffering follows sin, as the effect follows the cause; and suffering is the usual means which God makes use of to restrain us from sin, and to set our graces on work, which begin to decay in the Sun-shine of prosperity.

Though affliction be the fruit of sin, it may be the mother of vertue; where it is not the mother, it may be, and most commonly is the Nurse, or foster mother, making us renew our vows and resolutions, for God brings good out of evil, or otherwise he would not permit injustice, and oppression to be done to his children, by the men of the World, of whom he saith, he that toucheth you, toucheth the

the Apple of mine eye. And if the members suffer, the head suffers also; and our blessed Lord and Saviour saith, *that he that offendeth the least of the Children of God, 'twere better for that man that a Mill-stone were hanged about his neck, and that he were thrown into the midst of the Sea, than that he should offend one of those little ones.* Since Christ himself accompts their sufferings his, as these and many other Scriptures prove he doth; if in all their afflictions he is afflicted; if they affect him in the tenderest place, the apple of his eye, then surely he will not permit them to be inflicted in the least degree, or quantity more than he seeth necessary for their good.

From hence, viz. the sense of Gods tender love to his Children might spring that undaunted confidence, and full assurance of faith, which Gods people sometimes discover, as Holy *Job* said, *Though he kill me, yet will I trust in him.* *David* when the people talked of Stoning him, encouraged himself in the Lord. *Habakkuk* the Prophet would rejoyce in the Lord, though the Fig-Tree should not blossom, neither should fruit be in the vine; though the labour of the Olive should fail, and the Field should yield no encrease, though the Flock should be cut off from the fold, &c. The innumerable company of Martyrs in the late Queen *Mary's* days, and in the 10 persecutions, when the bodies of the Servants of God were given to be meat for the wild beasts, and others burned with fire, for the testimony of Christ, and would not accept deliverance, in hopes of a better resurrection.

Their faith was the substance of the things hoped for, and it secured the possession of them  
which

which verified that truth, in *Psal.* 107. He shall not be afraid for any evil tidings, his heart is fixed, and he trusteth in the Lord.

Faith draweth off the mind from temporal things to eternal, and then from the dark waies of Gods providence to his promises in his covenant, and so makes a man to commit himself to God, as it is 2 of *Tim.* 1. 12. *I know whom I have trusted.*

Faith puts all into Gods hand, and we are safe when we know our goods are in a sure hand.

Submission to God is an act of faith, and love; and an act of obedience, thereby *Job* blessed God taking away.

*David* submitted himself to God. Saying, *if the Lord hath said to Shimei, curse David, who shall say why hast thou done so, &c.* Who can tell whether the Lord will requite good for his railing? readily did *Hezekiah* submit to all that God pleased, when the Prophet told *Eli* of the judgments threatned against his House, 2 *Sam.* 15. 21. His submissive answer is, 'Tis the Lord, let him do what seemeth good in his sight; he laid his mouth in the dust: Guilt makes us fear when God removes the pillar of security from under our heads by any affliction, but the knowledg of God by former experience fortifies faith. This made the Apostle argue, God would deliver him, *Psal.* 35. *I trusted in thee, for I said thou art my God.* His interest in God, and Gods Interest in him, made him trust in him, 2 *Chro.* 13. 18. The children of *Judah* prevailed against the *Israelites*, because they relied upon the Lord. Another help of faith is



prayer. *Thou shalt ask of me and I will give thee the Heathen for thine inheritance.* Another is obedience; the old Prophet went out of Gods way, and the Lyon slew him.

The comfort of the Crofs to the People of God is greater than the joy of worldly men in their abundance of corn, wine, and oyle, the Prophet *Habakkuks* joy in the Lord, in the want of necessaries of life, *Hab. 3.* Proveth it: for what worldly thing can bear up the mind in Adversities? *Jobs* hope, and assurance, that with those very eyes he should see his redeemer made him suffer all things patiently, but all *Hamans* greatness and happiness did not avail against a disrespect.

But worldly joy kills the joy in the Holy Ghost. They that live in pleasure, the Holy Apostle saith, they are dead while they live: when Afflictions have taken off our heart from the love of the world then wee seek more durable joy, then is Gods time to give his Servants joy in the Holy Ghost, the peace of conscience, and pardon of their sins. Though for a season they are in heaviness through manifold temptations, they rejoyce in the hope of glory to be revealed. As sorrowing, they are, though they always rejoyce, as having nothing, yet they possess all things in value. Their sorrow is but in semblance, their joy reall, and in substance. Their seeming sorrow for a season; their rejoycing perpetual. Well then might they take joyfully the spoiling of their goods, and rejoyce that they were counted worthy to suffer for the name of Christ and prefer afflictions before the pleasure of sin.

I had utterly fainted but that I believe verily to see the goodness of the Lord in the Land of the living, *Psal.* This anchor of hope kept up his fainting soul.

As *Stephen* being stoned, then saw Heaven opened. So doth faith give to the suffering Saints, and Martyrs, a prelibation of the joys of Heaven. As it is resembled by the first fruits of *Canaan* which were brought to the *Israelites* in the barren wilderness. 'Tis usual with God to depress those which greatest afflictions whom he intends to exalt high. And so those to whom he reveals himself most as *St. Paul* experienced.

This Apostle, though afflicted, had joy unspeakable and glorious, and received abundance of glorious revelations, *Psal.* 23. 4. *David*, though he walked through the vally of the shadow of death, would fear no evil, for thou art with me (said he) this apprehension of Gods presence, and almighty supportation, will banish all fears; but *Psal.* 46. 3. He was not so strong in faith as not to fear, for he saith. *Though I am sometimes afraid, yet put I my trust in the Lord.* He recovers himself out of his fainting fits by the use of the means.

Twice in one Psalm we find him fainting, and checking himself for it, in these expressions; *Why art thou cast down O my soul? and why so disquieted within me?* Then he raiseth himself up again to hope, and trust in God by the experience he had had of Gods help, and his interest in him, as his God. He is the help of my countenance and my God. Therefore hope thou in God.

Bless God for this, that he hath given us greater things than we are willing to lose, and that he hath given us Christ whom we can not lose. Let this comfort us; consider if we are afraid of suffering here, how should we be afraid of hell!

If we leave our present enjoyments for God, it shall all be made up in Heaven. God gives us good things that we may have something of value to leave for Christ, *Philip 1.* They rejoyced and waxed confident by *St. Pauls* bonds. Suffering adversity credits the Gospel, and creates thee who sufferest; for Satan, and his instruments are known to strike at the fairest, and best, according to that saying, *placet in ruinus maxima cervix.* Sen.

If afflictions are cause of joy to a believer, as the scriptures make out, as that of *St. James, c. 1.* *Count it all joy when you fall into temptations; knowing that the trial of your faith worketh patience, &c.* Then in respect of their spiritual good they ought to condemn temporal losses, as this holy precept teacheth. The example of the practice of this duty was in those blessed martyrs, who took joyfully the spoiling of their goods, not accepting deliverance from their persecuters. The like example we find in *St. Paul, Gal. 1. 14.* He glories in his afflictions, saying, God forbid that I should glory in any thing save the Cross of Christ, by whom the world is crucified to me, and I to the world. It may be rendered by which the world is crucified to me, &c. *i. e.* Though the contemplation of the Cross of Christ and his bitter sufferings did thoroughly mortify the Apostle; the contemplation of the same operation of it to him made him glory. Or the afflictions

afflictions which he suffered for Christ, which wrought such a mortification in him, made him therefore glory in them. The like is put in practice by other Saints, as it is, *Rom. 5. 2. By whom also we have access by faith &c. v. 3. And not onely so, but we glory in tribulations also, knowing that tribulation worketh patience: And patience experience, and experience hope.* Besides these graces and many others which are wrought in the soul by afflictions. The reward which is given to those who do so suffer, may well make them seem light, and also matter of rejoycing, viz. That exceeding and eternal weight of glory. They do not only yeild the peaceable fruits of righteousness, which alone were sufficient to make our lives happy, but by these is wrought our eternal happiness also, as before is expressed: *They work for us an exceeding and eternal weight of glory.* This will prove the truth of Christs Doctrine, *Mat. 11. ult. My yoke is easie, and my burthen is light.* Which may be intended in this sense, that all hardship, and pains, which humane nature can undergo, is but light in comparison of sin, or the punishment thereof, or else that they are but light in respect of the reward here, and hereafter or light in respect of the almighty suportation, as it is in the *Psal. 119. v. Hold thou me up, and I shall be safe.* And that of the Apostle Paul, I can do all things though Christ that strengthens me, for which suportation they may rely upon this promise, *I will never leave thee, nor forsake thee. And that I will be with thee in the fire, &c.* Another maine cause that makes light the burthen of Christ Cross or yoke, is

Love, the Soul submits willingly to God because it sees in him all causes of love, all excellency of Power, majesty, & glory, are in him. All perfection of beauty in him, every excellent work from him. His kindness, love and beneficence to us, above our merit, Hope, or expectation, his paternal relation to us as his creatures, and adopted children in Christ, his pitying of us, and pardoning our sins, and not punishing us according to the fear of our guilty consciences, his peculiar pity to Humane Nature, more than to fallen Angels; the need we have of him, and the benefit we expect from him, on whom for all temporal and eternal good we depend. The similitude also of natures may cause love; for after the image of God man was made, and is so renewed; the necessity, and the utility of Gods chastisements, he that had had very good experience of them upon the same account with the same success, confesseth in the *Psa.* 119. 67. plainly in these words, *Before I was afflicted I went astray, but now I have learned the Judgements of thy mouth.* And *It is good for me that I have been afflicted,* *Psal.* 119. 71. Unless we are pure in our own eyes. And have better conceits of our own hearts, than of him, who was a man according to Gods own heart, we cannot but see with the same eyes as he did: That God doth afflict men for their good, to sanctify them, and teach them in the waies of eternal life, as it is *Psal.* *Blessed is the man whom thou chastenest, and teachest in the way, that thou mayest give him patience in time of Adversity, &c.* Neither were his afflictions for the short season of a day  
or



or a year. But constant, *Psal.* Even from my youth up, thy terrors have I suffered with a troubled mind; and *Psal.* All the day long have I been afflicted, and chastened every morning: *Psal.* 119. 109. My soul is always in my hand, yet do I not forget thy law. Wherefore St. Pet. 1 *Epist.* 4. 12. Bids them, think it not strange concerning the fiery trial which is happened unto you, as though some strange thing had happened unto you, which implys, that afflictions in the highest degree are common, and familiar guests, to be daily expected. Those were no light ones whereby *Dauids* very soul was in his hand, and in jeopardy, *Zach.* 13. 9. I will bring the third part through the fire. It shewes the truth of our profession, if we can go on cherfully without outward encouragements. Therefore when God would shew the sincerity of *Job* by removing that objection of Satan. Hast thou not made a hedge about him? he let loose the tempter to afflict him with all sorrows, and to deprive him of all comforts. When God would perfect in us the grace of patience, he doth it by affliction as it is, *Jam.* 1. 4. and that where it is makes a perfect Christian, as we ought all to be, as it is *Mat.* 5. ult. Be ye perfect as your heavenly Father is perfect.

*Paul* to the *Philip.* Cap. 1. 12. Saith, The things which have happened unto me have fallen out rather for the furtherance of the Gospel so that my bonds in Christ are manifest in all the pallace, and in all other places. So far are afflictions from hindering us in the heavenly race, or from hindering the sowing of the seed of grace in the heart of others, that the patient suffering  
of

of the Saints of God provokes others to imitation, and to search, and inquire what is that principle and Basis, upon which such resolutions stand, *Psal.* 25. 10. Though they are afflicted, they acknowledge that all the ways of the Lord are mercy, and truth, to such as keep his covenant, and his testimonies they, know that of kindness, God afflicts them, the very same kindness is in afflicting them, as was in adopting them, His paternal love; The assurance of which convinceth them that all things shall work for the good of them that love God. This principle every true believer hath; and this made *Moses* to chuse afflictions before the pleasures of sin, *viz.* The assurance of his interest in the love of God, and the glorious priviledges of the Saints, by faith in gods promises through the merits of the bloody passion of our Redeemer and the Hope which they have of the *repositum* in the world to come.

Our Blessed Lord and Saviour was not only our example of suffering wrongfully, and undergoing all griefs and sorrows, whom being our captaine and head we ought to follow: But being our King also hath made it a law, for all that will come after him, to deny enjoyments, and to take up the contrary, which our nature so much declines, crosses. The discipline which he trained up his disciples to, and all his followers, was suffering. The parable of the builder sitting down, and first to cast up what his building will cost him, coucheth the cost, and paines, grief, and self-denial which a Christian must resolve to undergo for Heaven, and happiness. He told his followers that the world would

would hate them, persecute them, and kill them for his, and the Gospels sake.

The parable of the Marchant, who having found a field, wherein was contained a treasure hid, sold all to purchase it, sheweth what we must part with for Heaven. Consider the shameful, painful, cursed death of our Lord. How they designed his derision in the robes, Crown of thornes, salutation, in contempt spitting on his face, &c.

If our hopes were in this life, we were of all men most miserable. What then can a Servant of God expect here?

The comfort of the Scriptures are suited to such a condition only, and a great part of the Scripture would be useless, if there were no such condition. *David in 119. Psal. The same is my comfort in my affliction, thy word hath quickned me. Great are the troubles of the Righteous, but the Lord delivereth him out of all Psal. 34. v 19. and 7.* The Angel of the Lord tarrieth round about them that fear him, and delivereth them, and the whole Psalm is made to shew the blessedness of them that trust in the Lord, and the faithfulness of God toward such as trust in him in time of affliction, and many other of *David's* Psalms are to the same effect, that we through patience, and comfort of the Scriptures might have Hope. *He is a Father of the Fatherless,* and a help to the friendless. Our heavenly Father will not endure to hear his children cry long; though heaviness endureth for a night, joy cometh in the morning, and *Psal. 140. 12.* I know that the Lord will maintain the cause of the afflicted, and the right of the poor. The patient

patient abiding of the meek shall not always be forgotten before the Lord, 3 of the *Revela. ver.* *I will be with thee in the fiery trial, that is to come upon all the earth to try them.*

*I will be with thee in the fire that it shall not burne thee, and in the Water that it shall not drown thee.*

The hatred which the men of the world bear to the people of God, is by the Spirit of God in the Scriptures set forth as a principal cause of their calamities the *Cap. of the ep. of St. Cain* was of that wicked one and slew his Brother, wherefore? because his works were evil, and his brothers good: contrariety of works is cause of hatred, as well as contrariety of natures: men blush not before them that are like them, the contrariety makes them blush, *Galat. 4. 29.* *As he that was born after the flesh persecuted him that was born after the Spirit.* So it is now, he alludes to *Ismaels* mocking of *Isaac*. This is most fully set forth in *Psal. 37.* *Fret not thy self because of the ungodly, nor be thou envious against the evil doers, ver. 29.* *The wicked seeth the righteous, and seeketh occasion to slay him, ver. 14.* *The wicked have drawn the sword, and bent the bow, to slay such as be of an upright conversation. ver. 12.* *The wicked plotteth against the righteous, and gnasheth upon him with his teeth, ver. 33.* *The Lord will not leave him in his hand, nor condemn him when he is judged, ver. 39.* *And 40.* *The Salvation of the Righteous is of the Lord, he is their strength in time of trouble. And the Lord shall help them and deliver them, he shall deliver them from the wicked, and save them because they trust in him,*

*Rom.*

*Rom. 8. 28. We know that all things work together for good to them that love God, 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? v. 35. Who shall separate us from the love of God? shall tribulation, or distress or persecution, or famine, or nakedness, or peril, or sword? for thy sake are we killed all the day long; we are accounted as sheep for the slaughter. 37. Nay in all these things we are more than conquerors through him that loved us. These consolations did not only support the suffering Saints but made them triumph over all their torments. Take joyfully the spoiling of their goods, Rejoyce in the Lord in the want of all things. When they had nothing, to possess all things. Sing in the dungeon despise death, and not accept deliverance.*

*Psal. 119. David by delighting in Gods word was supported. Satans envie to the Servants of God, & all that all belongs to God, raiseth up persecutions to the holy seed. The Dragon in the Revelations is set forth persecuting the woman, Rev. 12. 8. Satan hath great wrath, because he hath but a short time, therefore the persecutions under the Gospel are greater than those were under the law, St. Paul was not only ready to suffer afflictions for Christ, but to dye also. Satan was not contented when he had prevailed, in the trial of holy Job, to the taking away of his substance, nor yet when he had prevailed for the depriving of him of his children; but his body also must be smitten.*

The office of the Comforter would be in vain. If Gods people were never dismayed. If there were no broken heart to be healed, and bound  
up



up, there needed no strong consolations of the Holy Spirit, nor no Oil of joy, and gladness, if no spiritual heaviness were. He could not restore beauty for Ashes, if no Ashes were upon our heads, nor wipe all tears from our eyes, if they wept not before. The Sun of righteousness should arise with healing in his wings in vain, if none had need of healing. The Blessedness to those that mourn that they shall be comforted were needless.

They are necessary also that the scriptures might be fulfilled. They are plentiful for this assertion. Through many tribulations we shall enter into the Kingdom of Heaven.

*If we endure not tribulations, whereof all are partakers, then are we Bastards, and not Sons. All that will live godly must suffer persecutions, 2 Tim. 3. 12. Many are the troubles of the righteous. If our Hope were in this life only we were of all men most miserable. By all which it appears that the Saints are the people that are to be oppressed, for they only can bear wrongs and oppressions, Psal. For thy sake are we killed all the day long, yet do we not forsake thee. Judgement must begin at Gods house. The Spouse in the Canticles saith, Look not upon me because I am black, because the Sun hath shined upon me. She had been in hardship, and underwent what injuries, Wind and weather could do to her, and knew that worldly men would censure her as wicked and forsaken of God. Gods antient people the Jews when they sined were carried into captivity in Babylon according to the Prophecies. They were restored again upon their repentance. And sinning again, were utterly destroyed*

stroyed by the *Romans* under *Titus's* command.

The Scriptures, which threaten plagues, punishments and curses, cannot be fulfilled, if afflictions should not befall us. Six of the seven Churches of *Asia* were threatned, unless they repented. Will any one think that the impenitent scaped unpunished; there is not any one of those punishments which God threatned from the beginning of the holy Scripture to the end, but came to pass, save only where repentance prevented them, as was the case of the *Ninivites*. And in some degree *Ahab*, and *Manasses*, shew their repentance, answerable to which their remission was, but our first parents found the truth of all Gods threatnings, so did the old world that was drowned. So did Gods ancient people the *Jews* of whom 'tis said, 14 of *Hose* 1. *Thy iniquities have destroyed thee*. For all those curses and plagues threatned against them, and their City (as *Josephus* who was in the calamity, and an eye witness, writes) did come to pass, not one excepted. *Dauids* family was foretold of that Judgement that the sword should not depart from them, and the truth of it they felt. So *Jezabel*, and *Ahab*, *Lots* wife, these knew the terror of the Lord, and are set forth as examples to us (as it is in *St. Judes epist.*) Our Blessed Lord and Saviour hath undergone that curse which was threatned to our first Parents. *In the day that thou eatest thereof thou shalt dye the Death*. And if he had not undergone it for us, we all must have undergone it in our own persons. Call upon God therefore O my soul, with earnest prayers, constantly

stantly, and fervently, that he would support thee, and hold thee up in the time of the fiery trial, that is to come upon all the world to try them. But especially in the time of spiritual desertions, which by reason of our frailties befalls the best of Gods Servants, as it did our blessed Saviour upon the Cross, when he cried out, *My God my God, why hast thou forsaken me*, and the spouse *Cant. 5. 6.* Sought for her love, but could not find him, and *Psal. 13. 1. v.* David saith, *How long wilt thou forget me Lord, for ever? how long wilt thou hide thy face from me, Isa. 38. 14. 15.* Hezekiah mourns as a dove his eyes fail him with looking upward, *15. I shall go softly all my days in the bitterness of my soul*, and the 5 *Cant. 6.* And *Psal. 102.* Shew that all the Servants of God must expect that God will withdraw himself sometimes, and *v. 8.* *This shall be written for the generation to come, that the Lord will regard the prayer of the poor disticente, he will not absent himself for ever, he will be found again.*

This was the Zenith of our Saviours sufferings, and none but Saints can lye under this suffering. But God is with them though they see him not; for he hath said, *I will never leave thee, nor forsake thee, 2 Chron. 16. 2.* The Lord is with you while you are with him. And if God be with us, who can be against us? And we must convince our selves of this comfortable presence of God with us, by our presence with him. If we walk with him, desire, and love him; for if he be with us, he warms the Soul, and the love of God is spread abroad in our hearts, then we must continue seeking till we find him, *Cant.*

1. 7. *Tell me my Spouse where thou reſteſt.* Be-  
 cauſe ſhe thought he was all Lovely therefore  
 ſhe ſought him. And becauſe ſhe could not  
 be without him. *Pſal. 80. v. 87. All my freſh  
 ſprings are in thee.* She truſts in him, and ſtays  
 her ſelf upon him, when ſhe is in darkneſs, and  
 ſees no light, as it is expreſſed in thoſe words;  
*Though he ſlay me, I will truſt in him.* It is like  
 death unto the ſoul, and it can find no joy, nor  
 content, no reſt, nor quiet in this condition.  
 When *Zion ſaid, The Lord hath forſaken me, and  
 my God hath forgotten me;* it was her miſunder-  
 ſtanding of her own condition; for it follows,  
*But I have graven thee upon the palms of my  
 hands.* When we know we have God's preſence  
 with us, we are raviſhed, like the Spouſe in the  
*Canticles; Ere ever I was aware my ſoul was  
 like the Chariots of Aminadab.* She is vigorous  
 in holy duties, and carried with an *Impetus* to  
 deſire an enjoyment of God in his Ordinances.  
 But in the withdrawings of God, and the hiding  
 of his face, the ſoul is troubled. If any trial  
 be a fiery Trial, this is. It is more fiery than  
 that of the three children in the furnace. But  
 comfort thy ſelf with theſe promiſes; *I will  
 be with thee in the fiery tryal, that is to come up-  
 on all the world, to try them. The Lord is nigh  
 unto them that are of a contrite heart. And, I  
 will never leave thee nor forſake thee. The Angel  
 of the Lord tarrieth round about them that fear  
 him, and delivers them.* Look upon them as  
 ſent from a merciful Father, for good ends, ei-  
 ther to reſtrain thee from ſin, to humble thee,  
 or to drive thee to ſeek God by prayer and faſt-  
 ing, and other holy duties, which thou haply  
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stantly, and fervently, that he would support thee, and hold thee up in the time of the fiery trial, that is to come upon all the world to try them. But especially in the time of spiritual desertions, which by reason of our frailties befalls the best of Gods Servants, as it did our blessed Saviour upon the Cross, when he cried out, *My God my God, why hast thou forsaken me,* and the spouse *Cant. 5. 6.* Sought for her love, but could not find him, and *Psal. 13. 1. v.* David saith, *How long wilt thou forget me Lord, for ever? how long wilt thou hide thy face from me, Isa. 38. 14. 15.* Hezekiah mourns as a dove his eyes fail him with looking upward, *15. I shall go softly all my days in the bitterness of my soul,* and the 5 *Cant. 6.* And *Psal. 102.* Shew that all the Servants of God must expect that God will withdraw himself sometimes, and *v. 8.* *This shall be written for the generation to come, that the Lord will regard the prayer of the poor disticute, he will not absent himself for ever, he will be found again.*

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1. 7. *Tell me my Spouse where thou reatest.* Because she thought he was all Lovely therefore she sought him. And because she could not be without him. *Psal. 80. v. 87. All my fresh springs are in thee.* She trusts in him, and stays her self upon him, when she is in darkness, and sees no light, as it is expressed in those words; *Though he slay me, I will trust in him.* It is like death unto the soul, and it can find no joy, nor content, no rest, nor quiet in this condition. When *Zion* said, *The Lord hath forsaken me, and my God hath forgotten me;* it was her misunderstanding of her own condition; for it follows, *But I have graven thee upon the palms of my hands.* When we know we have God's presence with us, we are ravished, like the Spouse in the *Canticles*; *Ere ever I was aware my soul was like the Chariots of Aminadab.* She is vigorous in holy duties, and carried with an *Impetus* to desire an enjoyment of God in his Ordinances. But in the withdrawals of God, and the hiding of his face, the soul is troubled. If any trial be a fiery Trial, this is. It is more fiery than that of the three children in the furnace. But comfort thy self with these promises; *I will be with thee in the fiery tryal, that is to come upon all the world, to try them. The Lord is nigh unto them that are of a contrite heart.* And, *I will never leave thee nor forsake thee. The Angel of the Lord tarrieth round about them that fear him, and delivers them.* Look upon them as sent from a merciful Father for good ends, either to restrain thee from sin, to humble thee, or to drive thee to seek God by prayer and fasting, and other holy duties, which thou haply

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hast

hast neglected ; and therefore the Messengers of Satan are sent to buffet thee. Look upon Christ bearing a part of thy sufferings, and suffering with thee. Look upon the Holy Spirit helping thy infirmities ; and look upon the Crown, and the exceeding weight of glory which they work.

But if thou hast walked with God in prosperity, put him in mind of it, as *Hezekiah* and *Job* did. Also comfort thy self with the Love of Jesus Christ thy Saviour revealed to thee, who suffered the like, that he might know the better to succour thee ; his unspeakable Love. For seeing it is so, that he seeth such beauty, loveliness, and perfection in his beloved Spouse, as he expresseth (*Canticles* 4. throughout.) If he be so inflamed of her love, as is there expressed, he cannot (if he would) long absent himself from her, nor brook her absence from him. In the first sixth verses he admireth her several beauties ; and in the seventh verse, least he should seem to have overlook'd any imperfection, he giveth a large commendation of the whole, and exempteth it from all imputation of Imperfection : *Thou art all fair my Love, there is no spot in thee. Vers. 8.* It followeth, *Come with me my Spouse, &c.* He must needs desire her company, in whom he seeth such excellent beauty and perfection. Further reasons he expresseth of this his desire of her company, in the following verses. In the 9th. *Thou hast ravished my heart, my Sister, my Spouse, thou hast ravished me of my heart, with one of thine eyes, with one chain of thy neck. How fair is thy Love, my Sister, my Spouse ? How much better is thy Love than*

than Wine? and the smell of thine ointment than all spices? Thy lips, O my Spouse, drop as the hony comb; hony and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon. A Garden inclosed is my Sister, my Spouse; a spring shut up, a fountain sealed. Thy plants are an Orchard of Pomegranats, with pleasant fruits, Camphire, with Spikenard, &c. These are the amorous Courtships which thy most loving and lovely Saviour courteth thee with. These and many more of like love and kindness he useth to thee to satisfy thee of his love, and to gain thine. And having said all that in love could be said, and done all for thy love that could be done, unless it were the last Act of giving thee his hearts blood, suppose him thus speaking to thee, immediately before his passion. And now my Sister my Spouse, what wilt thou have me say, or do more? wilt thou have my hearts blood? If thou wilt, I am ready to give it thee. Methinks I see the Spouse astonished at this ravishing kindness, and grieving sore that her need is such that she must have her lovers hearts blood to heal her, she answereth thus; O Blessed and most dear Lord, worthy of all love, and service, for this real expression of thy love, how can I entertain such excess of love but be inflamed with love to thee again? and if I am inflamed with love and desire of thee, how can I admit of this thy wonderful offer? the effusion of thy blood! And yet I must accept of this thy offer to cure those my greifs which otherwise are incurable. And so with tears she breaks off her speech, because her heart is broak? and she knoweth not

how to answer such high and reall expressions of love. But yet the Lord, (who is love) resteth not there, he doth for us above all that we are able to ask or think.

And seeing that thou must needs have his hearts blood to cure thee, or perish, he suffereth death, and inviteth thee to the funeral banquet, and there under the complexion of of noble wine presenteth thee with his hearts blood to drink, and under the complexion of bread presents thee his heart to eat. And now thou must needs feel thy self revived and healed with the heat and virtue of this heavenly food, and thou knowest thou hast ravished him of his heart, therefore maiest rejoyce in thy Beloved.

*Ejaculations.*

LORD, Since I cannot experience thy goodness and mercy in my deliverances, or thy faithfulness in keeping promise to them that trust in thee, hope in thee, call upon thee, delight in thee, and love thee, unless I first experience troubles, dangers, calamities, and the malice of my enemies and fiery trials from which thy promise is to deliver us, to save us, and be with us in them: Then make me be contented to fall into these troubles and trials, the fire and the water of affliction, and let them not seem strange to me though never so fiery. Neither let me be cast down, or dismayed, faint, or sorrow, as those that are without hope and have no promise of God to trust to.

LORD, Supply me with all suffering graces as well as doing graces, let me be strong and of good

good cheer and undaunted, encouraging my self in the Lord, let me not be so cowardly and fearful, and base spirited, as to lye down under afflictions. Let me remember thy loving kindneses of old, that I may encourage my self with them. Thou hast delivered me, therefore let me trust that thou wilt still deliver me, and therefore let me bless thy name when thou shalt take away from me, remembring how freely thou gavest it to me,

LET the righteous be bold as a Lyon, and daunt their enemies, so that they may never rise up against them any more.

SINCE thou hast often given me clear and undoubted evidence of my Title to eternal life, and hast shewed me that the way by which I must pass thither is through many tribulations, make me willing to take the means with the end, and to go to Heaven by that way as thou hast appointed to all Saints.

How can I imagin that thou hast exempted thy Servants from affliction, when thou hast said the contrary, and that Judgment must begin at the house of God, and that through many tribulations they must enter into the Kingdom of Heaven? and I know by my own experience, that it is good and beneficial to my soul that it should be so. Therefore I do not only submit to them, but chuse them, as *Moses* did. I chuse rather that Satan should prevail against me to impair my estate, or to cast me into prison (if thou wilt have it so) as thou hast foretold thy Saints that some of them shall be, *Revel. 2.* For their probation. That thereby I may be restrained from sin, and made



to walk humbly with my God, and closely, than that thou shouldst suffer me to fall into any sin, that should wound my conscience ever after.

LORD, If in our affliction we stand to thee, we know thou wilt not leave us. But will stand the by us, and save us, and break all the snares of ungodly to pieces, therefore *fear not worm Jacob.*

LORD, cause the uncessant lies and slanders with which the world afflicts thy people, that they serve to make their vertues more conspicuous, because thy promise is to make their righteousness as clear as the light, and their just dealing as the noon day, therefore do thou assert their righteousness, though for a while their enemies Eclipse them; yet let their bright shining break out like the Sun out of a Cloud and dazel the eyes of their enemies, and remember too thy promises, to root out those false tongues which slander them, and to stop the mouths of those that speak lies; and since it is vileness that vilifies goodness, and baseness debaseth honour; let us contemne them, and let us look to the weight of glory which they work for us.

*The Soliloquy.*

O my soul, that thou couldst in this thy day see the things that belong to thy peace, that thou couldst have grace to lay hold on this season of Prayer, the time of thy affliction, seasonable both to thee to Pray, and to God to hear, and to implore his mercy with strong crys and tears, and give him no rest with thy Prayers who gives thee no rest with his Chastisements; as his hand is heavy upon thee day and

and night, so let thine eyes be ever looking unto him from whom thy salvation must come, and let thy hands be ever lifted up to him, and always be mindful of his promise and word wherein he hath caused thee to put their trust, *Saying call upon me in the time of trouble, and I will deliver thee.* Let it be thy comfort in thy trouble to quicken thee in thy faintings, that thy hope may not faile, nor thy patience tire, nor thy Prayers cease, nor the holy fire of Zeal upon the Altar of thy heart go out. That fire that came down from Heaven, Divine love to him that made thee, and redeemed thee, and to his servants, and all that bear his Image. Let thy affections be set on things above, and wait thou still on the Lord; hold fast on him, stay thy self on him, though with *Jonah* thou shouldst be cast into the Sea, or with the 3 children into the fiery furnace; for his hand is not shortned that it cannot save; now say Lord look upon my affliction, and misery, and forgive me all my sins; Lord pittie, and pardon, and heal our souls; let not thy wrath wax hot against the people of thine inheritance whom thou hast redeemed. Let not thy jealousy burn like fire for ever. Lord remember thy loving kindness of old; wherefore hast thou made all men for naught? Lord all thy waves, and storms are gone over me, yet is my soul resolved not to go back from thee, nor to behave her self frowardly in thy covenant, nor to charge God foolishly, still I will learn obedience by the things which I suffer; still will I make my Prayer unto God, and cease not, but increase them; and still will I make my confession before

him; still will I believe that my Redeemer liveth, and that I shall see him with these eyes though wormes consume my flesh; for I shall utterly faint unless I can still believe that I shall see the goodness of the Lord in the land of the living, and unless I can with patience tarry the Lords leisure, and still put my trust in the Lord, although he should seem to make me as his enemy, still will I bless God, though he should take away all my comforts, for I can enjoy none in the want of health, or inward grief of Soul.

Though my troubles and griefs are never so many, I have Gods word that he will deliver my soul out of all, and he hath delivered me, and therefore will deliver me: afflictions shall not always rest upon the back of the righteous, in measure he will debate with them: the end of the righteous is peace. *Bless the Lord O my Soul*, if he hath spared thee nothing but thy life, and confess it to be his mercy that thou art not consumed, and that it is because his compassion fails not. And though he visit thy iniquity with rods, and thy sin with scourges, yet it is his Fatherly mercy that he doth not utterly take his loving kindness from thee. That he thus bringeth thee to the sight of thy sins, and restraines thee from others.

*Meditations, on several Scriptures of Zeal.*

*Rom. 10. 2. They have a Zeal of God, but not according to knowledg.*

*Med. LORD*, Teach me to bound and moderate all my affections, and duties, which I perform to thee, according to the rules which  
thy

thy word hath laid down, lest I mis-serve thee as the *Jewes* did, and *Saul*, before he was converted, and instead of a reward procure a punishment. Teach me to labour first to know thy will, then to do it, and not to overdo it, as *Peter*, who would not have his feet only washed, but his head also. Let knowledg proportion my Zeal to thy will.

This teacheth me in repenting for my sins, not to sorrow above measure, and so to avoid despair, concerning which sorrowing the *Corinthian* was warned.

This teacheth me not to overdo any ceremony of worship.

It teacheth not to run out of one error into another, like *Sabellius*, who out of Zeal against *Arrius* heresy confounded the Divine, and Humane Natures.

It teacheth that knowledg is better than Zeal; since that only makes Zeal good.

It teacheth us not to be unseasonable with our acts of Zeal and religious duties, but to observe fit times; so *Abigail* would not rebuke her husband when was drunk. So *Paul* condescended to the *Jewes* for peace sake to have *Timothy* Circumcised.

There is a season to stand up against sin, and out of season it is not to be done; the works of our calling must be done in their time and the works of Religion in their time. Knowledge must direct us to the meanes as well as to the end; we must not do evil that good may come of it.

Though we cannot love God too much, and consequently cannot have too much zeal to God,  
yet

yet the love and zeal to God may be expressed in such actions as may most disobey God, and be disservice to him, as this of the *Jews*, and *Pauls*; when out of zeal he persecuted the Church; and that expressed by our Saviour, *Whoever shall kill you, shall think he doth God good Service.*

This zeal of the *Jews* is mentioned for their praise; the qualification of it (though not according to knowledge) was their unhappiness: many pretend zeal, when they seek their own interest, as *Jehu* did, and those late Sectaries who ruined his Nation.

*A Meditation upon hearing of a Sermon of Mr. J. B. and discussing it with my self.*

*Eccles. 9. 10. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor labour, nor invention, in the Grave, whither thou goest, for trifles and idleness no time.*

*Meditt.* That this is the time of doing our duty, the next life the time for reward. 2. The brevity of this Life, which is given us to prepare for Eternity. 3. That now, or never we must do it, we cannot re-call time; that which is pass'd will never be more, 2 *Cor. 6.2.* This is the accepted time, this is the day of Salvation. Life shall never be restored, *Job 13. If a Man dyeth, shall he live again?* our life is like the fighting of a Battle; we must now loose or win the Battle. And now we have offers of Grace,  
and



and now if we refuse Christ, we can never have him: after our Life is ended, the work we have omitted cannot be done, and our Life is but short: why then sit we as if we had no business? why do we not awake, and about our task? Do we look to have Preachers sent after us in the other World, to offer us that which we neglected and despised in this World? or do we trust to, *Ora te pro animabus*? While thou hast opportunity to do all thy work, that thy duty calls thee to do; fail not of it for want of a willing mind. First, Delay it not till to morrow: That which thou wouldst have forborn, thou wouldst have excused for the whole. It is nothing else but the wickedness of the Heart, Infidelity and doubting, that maketh us unresolute, and wavering, unstable, dull, slow of heart, and indisposed.

Do it with thy might, with vivacity, cheerfully, willingly, strenuously, and speedily, as *Phineas* executed Gods command against the Adulterers: And for his reward, God gave to him, and to his seed after him; the everlasting Covenant of Peace, and the Priesthood.

It is a point of Vertue, Meekness, and Charity, to reprove them but gently; but those which are done to God must be reproved sharply, though it be to our nearest and dearest Relations; let not the flesh draw thee back. This implies that we should do it with forecast, care, and preparation.

That we should not do it slothfully, but with vigour, and diligence; hide not thy hand in thy bosom; the slothful, the simple, and the ungodly are Brothers.

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in all his purposes, saith St. *James*; Therefore walk closely with God, as one that is well resolved; not with weariness, and lookings back: A curse is pronounced on him that doth the Work of God negligently. Be stedfast, and unmoveable, always abounding in the work of the Lord; and have no fellowship with the unfruitful works of darkness.

----*Pars multa natat modo recta capeffens.  
Interdum pravis obnoxia. Hor.*

*Cautions explicatory.*

Not to oppose good conduct and mature deliberation, because nothing requires Wisdom so much as the things of God: therefore it must be joyned with that might, vigour, and diligence here required. The treasures of Wisdom that dwell in Christ must be communicated to his Members.

2. The things of the World must be done with a fear of overdoing them, and in a manner as if we did them not; not with equal zeal and care with the things of God, not like *Martha*.

3. It is not a little vexatious violence that is required; but we must labour to get over the difficulties, that disturb the Soul; Temptations of Covetousness, Ambition, the golden Ball in the way, the cares of the World, &c.

4. To labour in those things which God calls to do, not what flesh engages to do; but the works of our outward callings are here intended also, as *Gen. 3. 19. In the sweat of thy brow thou shalt*

*Shalt eat thy bread, 2 Theff. 3. 10. He that will not work; let him not eat; success is the reward of diligence: And the promise is to the diligent, they meet with many unexpected opportunities. It should stir up Parents, and Masters of Families to be serious in their Family duties, to waken them from their insensibility, drowsiness and sloth: Let them reprove sin with indignation: Let not one word come from them jestingly of God, nor any vain, wanton, or unfavoury discourse; but as it is, Deut. 11. 6,7,8. You must speak of the Word of God as you lie down, and as you rise up. It must be your discourse and table talk; such as by good education or estate, are advanced above others. And all Persons in Authority are admonished to be diligent in their duties, 1 Theff. 5. let us not sleep, as others, but watch. It should stir up them that are rich to give liberally and willingly. With-hold not good from them to whom it is due. To do good and to communicate, forget not, for it is a pleasing sacrifice to God: It reproves lukewarmness, the *Laodiceans* sin.*

Consider, how odious that is to God: because thou art neither hot nor cold, I will spew thee out of my Mouth. 'Tis not enough that thou art not against the ways of God; for the unprofitable Servant was cast into outward darkness; the barren fig-tree, whose time of Fruit was not come, was cursed. The unwise Virgins, who slept, and suffered their Lamps to go out, were shut out from coming in to the Bridegroom.

Consider the Curse upon them that do the work of God negligently, A negligent Servant is hate-

hateful to God and man, but a diligent Servant shall share the Inheritance with the Sons, *Pro.* What delight can dull, lifeless service be to him whom we serve? Our service should be suited to the delight of him whom we serve. And

Our service should be to the honour of him whom we serve. But slothful, and lifeless service is to the dishonour of God, therefore he saith, *Mal. 4. v. Offer it now to thy Governour, and see whether he will accept it.*

The fruit of Christs death, is the Zeal of good works, *Titus 2. 11. 14. Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people Zealous of good works.* From

Thence it appears that the note of Gods people is a Zeal of good works, namely the works of mercy, charity, and piety, *They shall run and not be weary, walk and not faint.*

That obedience sway the conscience, that the ends, and aims be good, that we should advance piety to the utmost, and repress sin.

If we expect any benefit by our service, we must not do it negligently, but with Zeal; the more Zeal, the more comfort, and satisfaction, and the more will be our reward.

Zeal breaks through any restraints that would keep us from God. Though *Michael* scoffed, yet *David* would not leave off his dancing before the Ark.

Consider how violent, and earnest carnal men are in the ways of sin, and shall they serve Satan better than God is served? wicked men are so active, and laborious, that they are said to draw iniquity with cart-ropes, they are not drawn

drawn into sin, but draw sin; there is no lust but costs them some self-denial. Their pride must feel no cold; the worldly man incroaches not only upon the pleasures of his life by rising early, and going to bed late, but also defrauds himself of necessary comforts; they are wise in their generation, like the unjust steward.

If *Ammon* be sick for *Tamar*, shall not the Spouse be sick for Christ? shall they take more paines to undo themselves, than the Servants of God to save themselves?

Consider, that you have been violent in the ways of sin, and will you not do as much for God? *Rom. 6. 19. I spake after the manner of men; as you have yeilded your selves Servants of sin, so now yeild your selves Servants of Righteousness unto holiness.* So much as you have spent in and upon sin, 'tis but a modest proposall of the Apostle, that you would spend so much in the service of God. How can your conversion be right, when sin hath more of your heart than God? *2 Cor. 5. 13.* If we be besides our selves it is for Christ; he had been mad against Christ; 'twas not unmeet if he seemed mad for Christ, your pace was furious, like *Jehu's*, for your beloved lusts, will you be slow for God?

Consider, It may be you set out late towards Godliness, therefore you must make the more haste; Let the time spent in your lusts be sufficient. All men set out too late; we are transgressors from the womb; God loved us before we were, from eternity, he loved us before we loved him, or knew how to love him.

Consider what Christ hath suffered for us, his bloody agonies, and the sorrows of his Cross.

He



He is the Captain of our salvation, and we must follow him. He hath given us heaven as God gave *Canaan*, to the *Israelites*, but they were to force their way. The power of Satan is broken, but some relicts are left for our exercise.

Consider the enemies of our souls are violent. The Devil compasseth the earth, therefore we had need to stand upon our guard; the enemy watcheth, and do you sleep? Whilest men slept the enemies sowed tares among their Corn. Whilest we are careless, the enemy prevails; when we make speed in our flight, the enemy hath no advantage. Whilest the Disciples were a sleep, *Judas*, and his Company, were watching. Small measure of grace must not content the professors of Christianity. *Except your righteousness exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the Kingdom of Heaven.* A temporary believer goeth far, but a true believer must go farther.

Consider that all things in Religion are high, and call for more than ordinary from us. There are great obligations upon us. He had no greater gift to give us, than his only Son. He could do no more for us, then he did, in his agonies, and sufferings, and laying down his life, undergoing that intollerable pain that made him cry out, *My God, my God, why hast thou forsaken me?* So that in love God hath gone to the uttermost for us, in his power he hath not so: every mercy received obligeth us to do more than we have done, the supplies of the Spirit of God which come in upon us, and help  
our

more than we have done. The supplies of the Spirit of God which come in upon us, and help our infirmities oblige us. The heathen, some of them have gone so far by the light of nature, that because they could not mortify their lusts, they have put out their eyes, this they did without those helps which we have. Christ Jesus a person of the God head meriting our salvation, and interceding for us. The Spirit helping us to work out our salvation; and the holy precepts of the law of God which is pure, converting the soul, *Psal.* 19. 19. *Psal.* 119. The law of the Lord is exceeding broad. It is another obligation that we have a hope exceeding all that we can imagine, *2 Cor.* 4. 16. We have a far more exceeding, and eternal weight of glory laid up for us.

Besides these obligations, the dreadful threats might make us earnest in the works of religion, which if a man do but think of it, causeth horror.

Consider the danger of coldness in dutys, if we don't go forward, we go back, like those that row against the stream.

Before we lose our first works we lose our Love; first men grow careless, then off goes religion and the service of God. Some that are high in professing are cold in practice. To provoke one another to love and good works is a good contention; for solemn piety we cannot do too much: In sin every thing is too much, in grace nothing enough, in particular exercises there may be too much in the love of God, there can be no excess; many come short, *Rom.* 2. 9. They come short of the glory of God, *2 Peter* 1. 11. We are to labour that an abundant

dant entrance may be given us into the Kingdom of Christ Jesus.

Consider if your heart is dead, and cold, you loose the comfort of Christian privileges and duties, a dead Christian is as none, A change without life is but a morral reformation. That is true conversion where we are not meerly changed, but quickned by a new principal of life, heathens have been changed from profaness to a morral life. I am come faith Christ that you may have life, and that you may have it more abundantly. All the true members of Christ are living stones in that building whereof he is the corner stone. our Hope is but a fancy if we be dead, and slugish, *1 Pet. 1. 7.* It is called a lively Hope, and our life a living by faith.

Consider the burning Zeal of the antient Servants of God, *Psal. 119. My soul breaketh out for the fervent desire that it hath always to thy commandments. My soul is a thirst for God, Psal. 42. As the hart panteth after the water-brooks, so longeth my soul after thee O God, Psal. 16. 3. O God thou art my God early will I seek thee, My soul thirsteth for thee, my flesh longeth after thee. And Psal. 119. Do I not hate them that hate thee? and am I not vexed with them that rise up against thee? yea I hate them with a perfect hatred as though they were my enemies.* So Righteous Lot was vexed with the unclean conversation of the wicked; others loved not their lives unto death.

The Kingdom of Heaven suffers violence and the violent take it by force, *Jacobs* wrestling with God prevailed.

It is one of the characters of those that are Redeemed, as it is said in the Epist. of St.

That he may purchase to himself a peculiar people Zealous of good works. *Strive to enter in at the strait gate.* Many lets we find.

Be not weary of well doing. But the further we run in this race, the fresher we are; and like bodies tending to their center, *Velocius in fine quam in principio*, So the Righteous bring forth more fruit in their latter end. When Christians shew their fervour of Spirit in the service of God, it is but a scandal to religion to say they are young converts.

The hypocrite desireth no more but what may be sufficient to serve his turne, but the true Christian desires to grow in grace, and to abound in the work of the Lord, and is grieved that his graces are not perfect.

By this we imitate Christ, for it is said of him, *The Zeal of Gods house hath eaten him up.* It was his love to God which caused such Zeal; so *Dauids* love made his eyes gush out with water to behold sin.

Our Blessed Saviour wrought out our salvation by agonies. And we are commanded to work out our own salvation with fear, and trembling. And all the duties of religion are wrought with Agonies, striving, and Zeal. First our faith is to be strived for, *Philip. i. 17.* συναθλόντες τῇ πίστει τῷ εὐαγγελίῳ. Then in prayer we are to strive, as it is said, *Striving together in prayer.* And this is that circumstance that makes it prevail. The effectual fervent prayer of the righteous availeth much. The whole *Stadium* of the Christian life is to be run; that

motion is the most violent in nature.

The whole life of a Christian is a continual fighting of a battle, wherein we put forth all our strength : That gives no time for Diversions ; and but very little for necessary refreshings, with food, and sleep. All our service we do to God, must be with a fervent Spirit : If this fire goeth out, our services are dull, flat, and liveless.

(For where there is life, there is heat) the maxim holds as well in things of Grace, as in things of Nature ; therefore if thou wouldest not offer a sacrifice without a heart, so oughtest thou to beware of dulness, and coldness in Duties, and Graces.

So if thou wouldest not have thy Spiritual Enemies to get any advantage against thee, thou must be watchful. And that thou maist fight against them, and subdue, and conquer thy corruptions, thou must put forth all thy strength, and all little enough, when we wrestle not against Flesh and Blood, but against Principalities and Powers, and Spiritual Wickednesses in High places.

And although we do thus fight, and put forth all our power, and watch against these enemies that they get no advantage, and redeem the time from our worldly business, diversions and recreations ; Yet we shall find our selves so hardly beset at all times, and too easie to be overcome ; unless we look to Jesus Christ the Authour and Finisher of our Faith for his succour, through whose assistance we become more than Conquerours ; who is both able and willing, to succour his that are tempted.

This



This looking to Christ, is to set him before us to imitate, and call upon him in time of Temptation with fervent Prayer, as before is mentioned; and to wait upon him for strength: as the eyes of a Maid are unto the hands of her Mistriß, so our eyes wait upon thee, until thou have mercy upon us. And so doing, we shall find that he is our strength, and present help in trouble, and know how his strength is perfected in weakness.

He that saith, he is not able of himself to overcome his Spiritual enemies, therefore will not put forth all his power, and use all these means, he is content to be led Captive by them.

What is it will make thee earnest and fervent? Consider,

What it is that lyes at the stake, what thou strivest to save, and fearest to lose? Is it a small and light matter, or is it a thing of more value to thee, than the whole World? Thy Immortal Soul, and the Eternal welfare thereof? This thou strivest for.

Who doth not strive and struggle to save his Life, when in danger? much more then must we strive for the saving of our Eternal Life. What perils, and labours do Men undergo by Land and Sea, to get a livelihood for their bodies, though they know not how short a time they may live to enjoy it, and frequently lose their precious lives, in the acquisition of the sustenance of their Lives: But how few venture so far for the Eternal sustenance of their Soul; or labour so hard, or undergo such difficulties to solace or save their immortal Soul? How

readily doth the Sea-beaten Merchant tossed with the Winds and Waves of the Raging Sea, throw hastily over-board all his precious substance gotten with great labour and peril of Life, to save his short uncertain Life? And wisely too. But much more wise is he that throweth away his perishing goods, his life, and all; to save his Immortal Soul, and his Eternal Life, and well-being. He that is the only wise hath told us, that we must sell all to purchase Heaven; that we must cut off our right hand, and pull out our right Eye, if they offend us; that he that will not forsake Father and Mother, Wife and Children, and life it self for him, is not worthy of him; *he that will save his Life shall lose it.* Lord God, we will meditate in thy precepts, and have respect unto thy ways; delight in thy Statutes; rejoyce in the way of thy Testimonies, and take counsel of them. But quicken thou us according to thy Word, Ps. 119. 14, 15, 16, 25. that we may not faint nor be weary. Be wise then, O my Soul, for thy great interest; thy main chance, to save that with the expence and loss of thy perishing momentary concerns, and to bestow thy pains and industry upon this. And let the Children of Life learn this Wisdom of the Children of the World, for our most wise Authour of our Salvation hath taught them so to do. Do thou fly sin, as they fly poverty and shame; seek understanding and the knowledge of God, as the World seek Silver, and search for her as they search for hid Treasures, *Then shalt thou understand the fear of the Lord, and find the knowledge of God, Prov. 2. 4, 5.* Let it not suffice thee

thee to seek him by night in thy bed, whom thy Soul desireth. But rise, and go about the City, enquire for him of the Watchmen, and of all that can probably make any discoveries of him; charge them if they find him to manifest him to thee; cry after knowledge, lift up thy voice for understanding; as well in thy private prayers to God, as in thy eager pursuit after it, in such places as it is to be found in. Where thou sowest sparingly, thou dost make expectation of reaping sparingly, or else thou may'st be ashamed of thy sparing. But a far more sordid, and shameful thing it is to be sparing of thy cost, and pains; when thou sowest for Glory, Immortality, and Eternal Life; and hast God and Jesus Christ engaged for thy satisfaction. Thou needest not to fear to part with all thou hast to purchase this precious Pearl that is invaluable; the Kingdom of Heaven, and the Crown of Righteousness that never fadeth, since there is no hazard of spoliation; nor any of Anticipation, or prevention, or for uncertainty; as *St. Paul* argues on his own behalf, touching his running, fighting, and striving; for all that use the same means must attain it certainly. Be zealous against sin as he was, that vexed his Soul with the unclean conversation of the wicked; but beware of zeal for God against God; such as *Pauls* was before his conversion.

If every vertuous action affordeth satisfaction to him that achieveth it; then the more strenuous he is in doing it, the more perfect it will be, and the more satisfaction it will yield. Lord let this cure the Green-sickness of my Soul.

Meditat. Psal. 34. 4. *I sought the Lord and he heard me, and delivered me out of all my fear.*

A preparatory Ejaculation.

*Lord, if Christ Jesus our head, (thy dear Son) suffer with us ; then deliver us we beseech thee for Christ's sake, for why should he be afflicted?*

A Prayer.

*In extremity of sickness, and peril of Death.*

O thou that art the Father of the fatherless ; the comfort of the comfortless ; the helper in all needs ; the healer of all sickness ; the succourer in all wants ; the ease in all pains ; the calm in all storms ; the composer of all perturbations ; the asswager of all grief ; the deliverer from all dangers ; the refuge from all fears : stand by me now and save me , as thou hast promised ; and let me see Heaven opened to receive me, and the Angels ready to convey my Soul into *Abraham's* bosom.

And thou blessed Jesus who art mighty to save, and hast finished the work of our Redemption alone, and subdued all our enemies ; draw nigh to us in the time of our sickness ; when Man's help is vain , when our bodily pains are so many, and great in every part of our body , that no part can relieve the other. The mind being altogether unable to fix upon any inward solace whereby to sustain , and bear up it self ; put forth thy Almighty power to succour me ; be my comforter, and conquer death

death for me, and keep away Satan and all his Temptations.

*A Meditation upon peril of Death.*

If *Cræsus* when taken prisoner by *Cyprus*, and sentenced to be burned, upon the instant when he expected his execution, was exceedingly rejoyced, by calling to mind the wise sayings of *Solon*, and was willing to die: Shall not I much more rejoyce in death, and be willing to change this unconstant transitory life for the joyes of Heaven, when I call to mind the comfortable words of my Saviour, and the never-fading joy which he hath assured me of in the world to come?

*Med. 2.* LORD, I have had such a great delight in the sweet conversation of some of thy Saints and Servants departed this life, that I have desired to be dissolved, that I might be with them; shall I not much more desire to be dissolved to be with Christ the Lord, whose sweetness infinitely surpasseth the Sons of men.

*Meditations in my sickness.*

*Med. 1.* Dost thou pass the tedious nights of thy sickness in restlessness, and Dolours; Let it not greatly trouble thee, if thou spendest those restless hours in holy Meditation; for those Meditations are a sweet savour to God, and service wherein he delighteth, and God draweth nigh to thee to instruct, and teach thee in his ways, and thou drawest nigh to God, to  
learn



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learn his righteous Judgements, and to delight thy Soul in him. And better it is that thou shouldest want thy rest, than God to be without such services, or thou without thy Spiritual comfort.

*Med. 2.* As every step of our journey to Heaven is beset with Temptation, so it is with tribulation of necessary consequence, therefore expect it, and not halcion days of tranquillity; the expectation. of them will make them more easy to be born.

*Med. 3.* If thy temporal losses are the cause of inward, and spiritual gaines, and improvements to thee in thy graces, and thou hast found them so formerly, then are they still no cause of grief. And do thou O Lord make thy Servant amends for the want of temporal comforts with the affluence of Spiritual.

*Med. 4.* If the time of sickness, or Affliction be the time and season of the comforts of the comforts of the Holy Ghost, and not prosperity. This is to be chosen and embraced rather than that; *Moses* made this choice. And thy allurements to the contrary cannot be compared to his which he dispised.

*Med. 5.* All Afflictions are either from God or for God; if from God, they are the chastisements of a merciful Father for our good, if for God, they are our glory, *Philip. i. 29.* For unto you it is given in the behalf of Christ not only to believe in him, but also to suffer for his sake.

Consider then that they work for us, not against us; and what they work for, *Kar' ὑπερβολῶν εἰς αἰώνιον δόξαν ἡμῶν, 2 Cor. 4. 17.* No Tongue can expresse the greatness of the eternal glory  
which

which they work for us, nor any hyperbole upon hyperbole; for being borne with love, and child-like submission, they endear us more to God, and kindle and inflame his love towards us.

Consider them in themselves, they are but light, and for a moment, for before, *v. 8.* He saith, *We are troubled on every side perplexed, v. 9. Persecuted, cast down, yet neither distressed nor in dispare, nor forsaken, nor destroyed,* which words fully expresse both their heaviness, and their lightness, and concludes with their lightness. And he makes a double end, or final cause of these Afflictions, grace, and glory, for in the next verse, *v. 10.* He saith, *Always bearing about in our body the dying of the Lord Jesus, that the life also of Jesus might be manifest in our bodys,* with which agreeth that, *Rom. 8.* Nevertheless afterwards they yeild the peaceable fruits of righteousness to them that are exercised thereby.

Wouldst thou have the life of Jesus manifest in thy body? or Jesus Christ to live in thy soul? then be content with Afflictions, sickness, and paines continually; or wouldst thou have an hyperbole on hyperbole of glory, then embrace the Cross, which worketh it for us, and love God afflicting thee. Wouldst thou have eternity of Blessedness hereafter, then be content to be fittid and prepared for the injoyment of it, by a moments misery; if thou desirest these ends, use those meanes.

*Med. 6.* The Lord hath said it in his word, that the voice of joy, and thanksgiving is in the dwelling of the righteous; heaviness may endure for a night, but joy cometh in the morning. He

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He saith he creates *Israel* a rejoycing. Trust thou then in the Lord O my soul that thy grief shall not always last. That the Rod of the wicked shall not always rest on thy back. That he hath not forgotten to be gracious to thee. Thou hast found by thine own experience, the truth of these gracious dealings of God, and mayst break out into praises of his goodness, with the words of the Prophet, *Isaiah 25*. O Lord, thou art my God, I will exalt thee, I will praise thy name; for thou hast done wonderful things, thy counsels of old are faithfulness and truth, v. 4. Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. Therefore according to thy loving kindness of old, now O Lord in the midst of thy wrath remember mercy.

*Med. 7.* What Son is there whom his Father chasteneth not? let me see the love of a Father in thy chastisements that it is the cup which my Father giveth, that it is thy loving correction, as *David* calls it, *Psal.* That it is but when need requires. That it is less than I deserve, that it is that I should not perish with the World; That thou dost not afflict nor grieve me willingly; but as unwillingly as a Father his Son in whom he delighteth; 'tis affliction to himself. That thou layest no more upon me than thou wilt enable me to bear.

That in all my afflictions, Christ suffers with me, and he that touches me, touches also the Apple of his eye; that when the Lord afflicts me with one hand, he supports me with the other. That he corrects me not in wrath.

That

That fury is not in him. That his wrath endureth but a moment.

That he will save the afflicted people, *Psal.* 18. 27. That it is an undoubted evidence to me of my Adoption, and filiation. And that it shall work in my soul Patience, Humility meekness, and all other peaceable fruit of righteousness in this life, and an unspeakable weight of eternal glory hereafter. That as a Father pitieth his children, so the Lord pitieth me.

If this I be assured of, I shall count afflictions matter of joy and rejoycing; for as I desire the ends, grace and glory, I must embrace the means that God useth to subdue my iniquities, and to teach me obedience, and make me better, and account it loving correction.

*Med.* 8. If I would attain the end, I must be contented with the trouble and difficulty of the means. Heaven is purchased at no less a rate than All for it: Whatever is dear unto thee as thy right eye, in this thou must deny thy self. Hast thou tryed and found the difficulty of mortification, forsaking of the world, and self-denial? and of thy self thou art not able to attain to them, to conquer thy passions, *viz.* thy anger, by an invincible patience; thy revenge, and malice, by doing good for evil, and by submission to him who hath said, *Vengeance is mine*; or else thy covetous mind of possessing much, and trusting to the multitude of thy riches; or else the lusts of thy flesh, and youth, pride, or vain-glory, love of pleasure, and ease, and indulging thy self.

What thou findest thou art not able of thy self to do, those acts of mortification thou hast prayed

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prayed to God to inable thee to do, viz. that these messengers of Satan that buffet thee may depart from thee.

The Lord by his visitations and afflictions takes away the strength of thy corruptions, weakens them, and brings them under, and so doth that for thee, which thou wert not able to do thy self; thou hast cause to say with holy David, *Psal. 119. It is good for me that I have been afflicted, that I might learn the judgments of thy mouth*; whereas, *before I was afflicted I went astray*. Then thou hast cause to rejoyce also, as the Apostle St. James bids the Brother of a high degree rejoyce when he is brought low.

It may be thou hadst need of subduing, and keeping under thy body, and instead thereof, hast been rather inclined to pamper it, feeding to the full, and hast waxed fat, and kicked. The Lord, out of his mercy to thee hath sent afflictions to purge thee, and heale thee, and to keep under thy body, that thou shouldst subdue thy corruption and lusts which are ready to break out, do what thou canst by mortification, self denial, fasting, abstinence, and prayer, which dutys thou hast been unwilling to undergo, or at least in such sort, and measure as the Gospel requireth.

Thou must not only be content to use and undergo the means, but if thou wilt have grace and glory, thou must pray for the means also, and desire it.

Thou knowest that visitations and loving corrections are those means which thy heavenly Father is forced to use to reclaim those that go  
astray,



astray, and to improve those that are weak.

Thou knowest many of thy graces are weak, and want improvement ; thou prayest to him to fulfil his promises of helping and strengthening his that are weak ; if so, thou must pray for these means which he hath appointed, and take up thy Cross that thou mayest be able to follow thy Saviour.

*Med. 9.* Thou knowest the Discipline which God useth to his prodigal and undutiful children ; If they forsake his waies, he visits their iniquities with rods, and their sins with scourges, though he doth not utterly take his loving kindness from them. We read not of any of the Saints of God, who went unpunished for their sins. *Job* cryed out, that God made him possess the sins of his youth. *David's* sins took such hold upon him that he was not able to look up, he was even consumed by means of Gods heavy hand ; there was no health in his flesh, nor rest in his bones, by reason of his sin, *Psal.* 38.3. Then he confessed his wickedness and was sorry for his sins, and they were ever in his sight when the rod was upon him, *v.* 17, 18.

Though we also believe our selves to be the Garden of God, we too must be content sometimes, to endure the pruning hook ; that our superfluous, and dead branches may be cut off.

And that the cold North wind, and tempestuous South wind arise, and blow upon us, that our spices may flow out, and our Beloved may eat his pleasant fruits, *Cant.* 4. 15, 16.

*Med. 10.* Examine thy self whether thy heart be not more tender of offending God in the time of thy affliction, than it is in  
the

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the time of prosperity, and whether thou findest thy self so well disposed for works of piety, and charity in the time of thy prosperity when the world smileth on thee, as thou art in the times of thy Visitation.

If so thou findest, and that thou desirest to reap those fruits of righteousness.

Thou must then endure to have the fallow fields of thy heart brake up.

*Meditat.* II. The many temptations that a Christian encounters in his heavenly race, are not to be numbered, or expressed. It is so large a field, that I might sooner lose my self in it, than make a full survey of it.

Yet to help a little, that we may know what to expect, and prepare for, we may Meditate of the terms which are used to describe, and express them, as namely that it is called a warfare, a wrestling against principalities, a running a race, a Pilgrimage, a sojourn here, taking up the Cross, the yoke of Christ, bearing a burthen, labour of love, working in the vineyard, a passing through the vail of *Baca*, a strait Gate, a narrow way. That he that will venter for it must sell all to purchase it, also they are described by preparations for war, and for building.

We must seriously weigh, and consider of these difficulties, least we fall upon the like absurdities as those do who undertake building, or warfare (instanced by our Saviour) without due calculations of the charge with their own abilities, and thereby are forced to desist from their work shamefully with the loss of all their charge, and estates.

*Med.* 12.

*Med. 12.* God is pleaſed to exerciſe the graces of his Servants by various ſorts of afflictions ; this affliction in the body by ſickneſs ſeems the greateſt ; therefore Satan moved the Lord to ſmite *Job* in his body , after he had afflicted him , in the loſs of his Eſtate and Children ; and for all that *Job* retained his integrity ſtill ; yet the malice of the ſubtle Tempter ſurmised ; *That if God would put forth his hand, and touch his bone, and his fleſh, he would curſe God to his Face :* thereupon God put him into Satan's hand , to do with him what he would, only ſaving his Life.

The enemy of Mankind having obtained this liberty, who but a Devil can imagine the cruelty by him uſed to this poor Man , in every part of his body ? certainly all the torments that he could inflict , he did inflict them : he thus being afflicted, and with the noiſomeness of his ſores, driven from the ſociety of Men ; loathing himſelf, and loathed of all Men ; ſetting himſelf down among the Atheſ , and ſcraping the filth from his body with a Potſherd. Satan then inſinuates his Temptation by an inſtrument, of all that can be imagined moſt prevalent, his Wife, ſhe thus beſpeaks him : *Doeſt thou ſtill retain thine integrity ? Curſe God and dye.* But what ſucceſs doth he get ? not ſuch as he had when he made uſe of the ſame ſubtilty againſt our firſt Parent, uxorious *Adam*, but the contrary , a repulſe ; as courſe and ſevere , as the motion was abſurd , and impious : but yet then after ſeven days ſilence and conſternation of himſelf, and Friends ; he curſed the time of his Birth, and Conception ; becauſe they gave  
S life

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life to him with so much misery. Health being (in the Judgement of wise Men) the choicest Jewel that God hath to bestow on mankind in this Life: the loss of that, depriving us of all other Earthly blessings, and comforts; of Food, Raiment, Wealth, Honour, the Light of the Sun, Wife, Children, Friends and Relations, and of the enjoyment of our selves, it must consequently be the very greatest affliction. This being added to the other two; namely, the loss of all his substance, which might have relieved his distressed condition, and defended him from the contempt of the base people, and that other loss of his beloved offspring, that were formerly his solaces, and might now have stood by him, and ministered to him, when all others had forsaken him, filled the bitter cup of his affliction, yet in all this did not *Job* sin; he retained his Integrity, and disproved Satan's Objection; that he served God for the gifts, and benefits he enjoyed. If this should be thy condition; resolve thou to trust in him, though he should kill thee, *and wait till thy change come.* And though he hath left thee nothing for which thou mayest be obliged; yet bless him, and remember, that he that took thy comforts from thee, is the same who gave them to thee, and he may do what he will with his own: and as thou art his creature thou owest submission to him, and to do him all the service thou canst, and having done all, yet canst not pretend the least merit.

Besides which thou expectest eternal recompence for all thou doest or sufferest.

*Med. 13.* God had but one Son without sin,  
but

but never a on without suffering; since that thou canst not escape afflictions, resolve with thy self to wade through them with as little loss as thou maiest, and prefer the temporal loss, though never so great, to avoid the eternal loss bearing in thy body, 2 Cor. 4. Alwaies the dying of the Lord Jesus, that the life of Jesus may be manifest in thy self.

*Med.* 14. If thou wilt have the things of the world, thou must take them with their charges, and burthens; *Transit cum onere Terra.* So must thou take Heaven also with the charge and burthen, through many tribulations thou must enter into it. Great must be thy troubles, if thou be righteous. If thou forsake Father, Mother, Wife, Children, Houses, and Land, for Christs sake, the hundred fold reward is promised, but with trouble.

Compare then (O my Soul) the immence series of thy own Afflictions of bodily sicknesses, and infirmities, also thy inward perturbations of mind, with these Scriptures which have foretold thee of them; compare them also with the Afflictions of other Saints, *David, Job,* the three Children, *Abraham, Isaac,* and *Jacob,* all the Patriarks, Prophets and Apostles, and the head of us, and them our blessed Lord and Saviour, and be thou contented to suffer with him and them; the Servant is not above his Master, if they do these things in a green Tree what will they do to the dry? &c.



*The preface to the following Meditation.*

Having considered Gods people in their adverse and melancholly state of suffering intend a while (my soul) the issue, end and success, for thus they are condemned in the eye of the world, and their life looked upon as madness, for the world knows not that they have a better, and more enduring substance in Heaven, *Heb. 10. 34.* It knows not that these Afflictions work for them a more exceeding and eternal weight of glory

It knows not that they are sent to make them partakers of his Holiness, nor seeth the munition of rocks about them; they know not the supports that they have in their sufferings, from Jesus Christ, and the holy Ghost, nor the joy proceeding from the exercising, and improving their Faith, Patience, and other Graces; nor the carresses, and embraces between Christ, and his Spouse; and although they may read his Love-letters to her, yet they do not understand the hope which she hath by the comfort of the Scriptures. And though they see them meet at the Ordinances, they know not how that God makes them joyful in the house of prayer, *Isa. 56. 7. Psal. 69.* How they are satisfied with the pleasure of Gods house.

How their souls are satisfied, as with marrow, and fatness, when they praise God with joyful lips, *Psal. 63.* Or how they rejoyce in the Lord. And sing for joy, nor that it is their priviledge that God hath given them his statutes, and his laws. Nor how it is a priviledge

ledge to suffer for Christ and not to be dismayed, while they have God for their shield, *Prov.* 30. And because they know not of their joys, and comforts, they like not their waies, nor chuse their portion; because they are led by their senses, and this life is lived by faith, and not by sight. And the God of this world hath blinded their eyes, that the light of the glorious Gospel of Christ might not shine unto them.

Our Saviour tells his Apostles, that they are the light of the world, their successors, who preach to us, should shew us fully the sweets, pleasantness, comfort, safety and profitableness of Religion, and draw us with the cords of love, as Christ leads his Spouse into the banqueting-house, into the garden of Nuts, and allures her with all manner of follaces and courtships, *Cant.* 7. 13. At our gates are all manner of pleasant fruits, new, and old, which I have laid up for thee, O my Love; so ought Pastors to inculcate these priviledges of Gods Children as Gods word doth, 54. of *Isaiah* at large. And our blessed Saviour in the 6. of *St. Matth.* where he sheweth Gods paternal care over men, to ease them of care, that they may intend the matters of their eternal salvation. And largely inculcates Gods love to them, and his own love.

## Fides Exultans

*Meditations of that Incomparable Priviledg which Gods Children only can have.*

*The joy in the Holy Ghost.*

*Motto,* The voice of joy and thanksgiving is in the dwellings of the righteous.

The holy Scripture is very full of proofs to make it out that they have this priviledg, Rom. 14. 17. *The Kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost,* Gal. 5. 22. *The fruit of the Spirit is love, joy, peace, &c.* 1 Thes. 1. 6. *Having received the word in much affliction and with joy of the Holy Ghost,* 2 Cor. 7. 4. *I am exceeding joyfull in all our afflictions. I am filled with comfort,* Psal. 5. 11. *Let all those that put their trust in thee rejoyce; Let them ever shout for joy, because thou defendest them. Let them also that love thy Name be joyful in thee,* Psal. 97. v. 12. *Rejoyce in the Lord O ye Righteous, Acts. Repent and be baptised every one of you, for the remission of your sins, and you shall receive the gift of the Holy Ghost. And Psal. 59. My joy shall be in the Lord. Our blessed Saviour testifieth the truth of this Assertion, John 14. 16, 17. I will pray the Father, and he shall give you another Comforter, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him,*

him, because he dwelleth with you, and shall be in you. Comfort gives joy. *The natural man receiveth not the things of the Spirit.* Besides the Authorities cited, and many more, which might be cited. It is evidenced by reason, that the Saints have such a priviledge. The first Reason to prove it may be this; That the chief object of their desire is grace, *Psal. 42. As the Hart panteth, &c. Psal. 63.* From whence I argue, That the desire accomplished is sweet to the soul, *Prov. 13. 19. And their desire shall be accomplished, Prov. 20. 24. The desire of the Righteous shall be granted, Psal. 145. 19. He will fulfil the desire of them that fear him.* Now that the object which is chief in their desires is grace, is proved by *Psal. 26. 8. The desire of our souls is to thy Name. And Psal. 119. 97. Oh how I love thy Law! all the day long is my meditation therein.* Desire is the act, Love the passion from which it proceeds, *Psal. 1. 2. His delight is in the Law of the Lord.* Delight is the enjoyment of that which is loved and desired. Fruition or enjoyment is joy. So the holy Spouse accompts it, *Cant. 1. 2. Let him kiss me with the kisses of his mouth for his love is better then wine.* The Holy Ghost doth, and will work these desired graces in their souls, and Christ will returne reciprocal love, and carresses to his Spouse, and the fulness of joy, and will come in and sup with him that opens to him, *Revel. 3. 20.* Then the soul injoyes her self, when she sits under his shadow with delight *Can.* It is satisfied as with marrow and fatness, *Psal. 63.*

Another Argument to prove it may be a

*Congruo.* It well became the goodness of so good, and gracious a Sovereign, when according to his Kingly office he put the yoke upon the necks of his Subjects to facilitate the yoke, and sweeten the lives of his faithful Subjects in the greatest measure, when his goodness was such that he laid down his life for them. *John 10.11. I am the good shepherd, the good shepherd layeth down his life for the Sheep.* He draws them to obedience by love, the greatest that can be imagined; he promiseth them rewards, greater than could be conceived. *Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what the Lord hath prepared for them that serve him.* And to facilitate their obedience, gives them the holy Spirit to help their infirmities. And sends him for a comforter to relieve, and comfort them when they are afflicted, oppressed, or destitute of comfort in the world, which he foresaw they would be, therefore promised to send it, and his Truth will not suffer him to fail; so that when their afflictions do abound, their consolations do much more abound: And when their outward man doth decay, their inward man is renewed day by day; that makes amends for what their outward man suffers, with the certainty of their hope begotten and strengthened in them by the Holy Ghost; That our vile bodies shall one day be made like to his glorious body: That when this earthly Tabernacle is dissolved, we have a building not made with hands, but eternal in the Heavens; which hopes the Holy Ghost doth assure to us, and thus gives us joy unspeakable.

This priviledge, and many other, Christ Jesus  
hath



hath purchased for, and given to his people, to oblige and endear them, that they should be a willing people, *2 Tim. 5. 2. By whom we have access through faith unto this grace wherein we stand, and rejoyce in the hope of the glory of God, Ephes. 3. 12. In whom we have boldness and access with confidence to the Throne of grace, Gal. 2. v. 20. The life which I now live, I live by the faith in the Son of God.* He is the Author of our salvation, and of all the priviledges we enjoy, because, *to as many as receive him, he gives the priviledge to become the Sons of God;* and that entitles them to all priviledges.

Another Argument may be fetched *a causis*; for as there are pleasures, and comforts, desires, and enjoyments natural, causing the joy natural; so are there found pleasures, comforts, desires, and enjoyments supernatural, undependent, separate, and removed from the natural, and had and injoyed meerly, and only in the privation of those (according to that of the Apostle) when we have no comfort in the world, then we have most in duty. *As having nothing, yet possessing all things*; which joy is fully described by the Prophet *Habakkuk, c. 3. Though the Fig-tree should not blossom, neither should fruits be in the Vines; though the labour of the Olive should fail, &c.* yet he would rejoyce in the Lord: And it is promised by our blessed Lord and Saviour, *Joh. 10. My joy shall no man take from you.* Which the blessed Martyrs in the Epistle to the *Hebrews* found true, when they took joyfully the spoiling of their goods, and would not accept deliverance. Christ calls it his joy, partly because he is the Author of it, and doth give it,

it, according as he promised; and partly in opposition to the joys of the world, which proceeds from worldly causes; and because the world cannot take it away, no more than it can give it; for afflictions and persecutions cannot take it away; therefore it is said, *Heb. 10. To you it is given to suffer*; that is, with joy, and patience, and content, for otherwise it were no gift.

Another argument to prove this priviledg is from the Identity of the principles of the new nature of the Regenerate man, which is the Spirit. These that are such are lead by the Spirit, which is in them; they live after the Spirit, they are in the Spirit. The Spirit of grace, and of glory resteth upon them, and being Spiritual, they are delighted with, and savour the things of the Spirit only, & *Spiritus sanctus exhilarat sui participes*, he quickens, and stirs up those graces that are in them, and replenishes them with the dew of Heaven, without which continual supply our graces would fail, *Zach. 4.* The two Olive Trees emptied themselves by golden Pipes into the Lamps. Mortification, and Vivification, and all graces are wrought in us by the Spirit. *John 4. The water that I shall give him, shall be a well of water springing up to eternal life. Rom. 8. 22. If ye by the Spirit do mortifie the deeds of the body, ye shall live, 1 Pet. 1. 22. Since ye have purified your souls in obeying the truth, through the Spirit, being born again, &c.* Both the Will and the Deed are from him, helping our infirmities. That which is their meat and drink, which they hunger and thirst for, and live upon their *Pabulum Animarum*, must be so qualified, as to refresh, strengthen, delight, and comfort, and so it doth. This

This priviledge will be further made out by the effects thereof, which the Heavenly soul doth injoy, therefore it is proper to search out in what particulars the Holy Ghost doth rejoyce, and make joyful the believing soul; the particulars are contained under three heads; First in their duties performed, the Holy Spirit doth exhilarate the souls of the faithful people of God; this head containeth both active, and passive duties, whereby they do exert and put forth their graces, in doing and suffering the good will of God. For duties well performed are their injoyments, because they do find the assistance of the Holy Spirit inabling them in the performance of them, when they find themselves insufficient, and indisposed; and this is matter of joy, and comfort to them, because they have performed by the Spirits assistance the work of prayer, and praising God, according to his will, and they are confident that they shall enjoy that blessed priviledg which Christ hath purchased for them, by his blood, *viz.* confidence in their access to the Throne of Grace, and assurance that they shall receive their petitions through the merit of his bloody passion and intercession. And as every degree of sin, if but a sinful, or vain thought, makes a child of God loath himself; so every degree of holiness, and every good thought, yields him pleasure, content and enjoyment. Hereby they are encouraged, and delighted to walk with God in holy Meditation and conversation. So suffering with Christ also called by *David*, loving correction, is matter of joy. *If we suffer with him, we know we shall also reign with*

*with him*; therefore they are willing to bear his reproach, which they are enabled to do by the assistance of the Spirit in the time of their tryals; *he revives the spirit of the contrite ones, Isa. 57. 15.*

A second head to which these particular acts may be referred, is the sealing and ensuring the exceeding precious promises of the Gospel to them, whereby they are enabled to live upon a promise by faith in him who made it, and is able and willing to perform it to them that trust in him, through the merits of Jesus Christ. And they find themselves contented, and willing to live upon the promise, and to wait God's leisure for the time till it is accomplished; and for the manner of the accomplishing thereof: And these workings of the Spirit are all matter of joy and enjoyment to the soul to find them stirring in their hearts, because they know it to be the Spirit.

By this they lay hold of the promises in the greatest latitude: *I will never leave thee nor forsake thee. Whoso dwelleth under the defence of the most High, shall abide under the shadow of the Almighty. No good thing will he withhold from them that live a godly life. They shall want no manner of thing that is good. Call upon me in the time of trouble, and I shall deliver thee, and thou shalt praise me, Psal. 50. 15. He will not be afraid of evil tidings, Psal. 107. No plague shall come nigh his dwelling, Isa. 54. 17. No weapon formed against thee shall prosper, &c. And that all things shall work for their good; but chiefly they lay hold on the promises of grace.*

These consolations are alwaies bestowed upon  
God's

God's suffering Servants, and are most proper and suitable to that condition. In the multitude of the sorrows that I had in my heart, thy comforts refreshed me. The holy Ghost working in our hearts shew us our Adoption, and the Pardon of our Sins: and that God is at peace with us, and assures us of Gods favour, and of Life, and Blessedness to come; and so sweetens the bitterness of the Cross, by a better hope. Thus God is to us a Sun and a Shield. And in this sense, it is the earnest of Heaven; as it is said, 2 Cor. 1. 22. *Who hath Sealed us, and given us the earnest of the Spirit in our hearts.*

The nature of an earnest is to be but a little part of a greater benefit to come. 'Tis also called the *First Fruits*; which shews, That the Saints enjoy Heavenly Happiness here, in some degree; for the *first Fruits*, and the full Crop are of the same nature: and so is the Earnest, and the whole reward. God kisseth the Child whom he chastised, to assure him of his love, and his Bowels yearn till he doth it.

But yet it is not peculiar to Gods afflicted People only to live upon their Earnest, their Hopes, and the promises of Heaven, and prelibations of Glory. But those also who are not in a suffering condition do so, as *Abraham* did in the Land of Promise: and *Moses* in *Pharoah's* Court; and all the Servants of God do mortifie the Deeds of the Body, and are Crucified with Christ, that they may live to him, and Christ may live in them, *Rom. 8. 22.*

The Third place or Head to which these Spiritual Joys, and Comforts may be referred is, In appropriating those many High and Glorious Priviledges



Priviledges of Blessedness and Happiness, which Christ hath purchased for his People, *Isa.* 45. 24. *Isa.* 62. v. 1, 2, 3, 4. and *Revel.* 1. 5. These Priviledges can only be rightly understood (I conceive) by those who are heirs of them; for if the Carnal Man could understand the value of them, he would seek the World less, and them more; and would like the wise Merchant-man in the Gospel, sell all to Purchase them: for therein is all Blessedness and safety.

Yet (I conceive) That all that have right to them, do not at all times know their Interest in them; because the suffering priviledge seems to cross the injoying. For *Isa.* 49. 14. *Sion* said, The Lord hath forsaken me, and my God hath forgotten me; when the Lord said, *He hath graven her upon the palmes of his hands.* And *David*, Psalm. *When I made haste, I said, I am cast out of the sight of thine Eyes, nevertheless, thou heardst me.* He did not then injoy these Priviledges, because God sometimes works by contrary means to accomplish his Promise. And not by those means on which we had our expectation: God hath not tied himself to means. Hence the Soul rashly concludes against it self, as *David* did, Psalm. *I shall one day perish by the hands of Saul.* So in *Lam.* 3. 18. The Church concludes against her self, *My strength, and my hope are perished from the Lord.* But the Holy Spirit doth make out to the Soul its Right and Title to these Priviledges. First summarily, and comprehensively when the Spirit certifieth us of our Adoption into Filiation with Christ Jesus throughout his Passion, and merit, making us his Brethren, and so Children  
of

of the same heavenly Father : as it is *Rom. 8* 16. The Spirit it self bears Witness with our Spirit that we are the Children of God ; the soul knoweth its title to all other priviledges and blessings, as it is said, all are yours, ye are Christs, and Christ is Gods, but it doth not alwaies thus satisfy the soul, because sometimes we grieve the Spirit; they have the effect of their Adoption, but they have not alwaies the comfort of their Adoption, nor the sense of it, therefore, *Tim. 3. 5.* We are commanded to give diligence. *To make our calling and election sure.* Because he doth not give us the sense, and comfort of it without diligence, and it is not preserved without diligence ; all that are lead by the Spirit of God, are the Children of God, though God might sometimes hide his face from them. As the unregenerate are all their life time under the Spirit of bondage, and intituled to all curses, and put out of Gods protection, and though they are not all their lifetime in terror, as *Cain* was when he said. *Who-soever meets me, will slay me.* Sometimes they are free from the impressions thereof. And Gods children are sometimes without the impressions of joy, and the certain apprehension of their title to it, or their joy is less sometimes, and is not full for want of diligence in exercising their graces, or else it may be through weakness in grace, or it may be for want of seeking it of God by prayer, and Meditation thereupon, or for some unkindness done to the Spirit of grace, or may be only because God pleaseth to give it but at special seasons.

But who is there so strong but may sometimes

times feel corruption stirring in his heart? either an inclination to hearken to the tempter, or some sinful thought injected, or else perceiveth his corruptions not so much conquered as he would have them; and his heart so much renewed as he would have it. These cause much grief and sadness in the soul which desires to be delivered from them. For the regenerate soul is more sensible of one grace that it wants, or is weak and defective in, than it is of many graces which it possesseth. But when it overcomes that temptation which it hath most cause to fear, then hath it double joy.

Also who is there so watchful, careful, and tender of offending the Holy Spirit, but sometimes is unkind to it, and causeth a breach of love? But as it happeneth in friendship, he that falls out with his friend, presently falls out with himself for it, and seeks all opportunities of reconciliation. So the Child of God when he hath grieved the Spirit, doth afflict himself for it, and will not rest till the knot of friendship is stronger tied, and the love made greater.

Now when this Irradiation of the Spirit of God upon our Spirits is thus interrupted, by the hiding of Gods face, or the light of his countenance from us, we are then troubled, as *David* was or as the Spouse in the *Cant.* When her Beloved had withdrawn himself. *And she sought him, and could not find him, but never left seeking him till she did find him.* Being wholly enamoured of him, as she expresses by her delight in the perfume which his fingers touch left up the locks: If he leaves so much sweetness behind him where he but toucheth, and goes  
way

away what glorious ravishments doth he bring into that soul wherein he is entertained? here the Spouse suffered as it were an eclipse, but not total: when the light of Gods countenance returns againe, then her light returns also; this is the Spirits bearing witness with our Spirit; and these bear witness to one another of Gods love to us, and our reciprocal love to God, and consequently of our Adoption, and title to all priviledges, and blessings: this testimony also inflames our love more, and more to God, and makes these high, and holy Impressions upon the soul.

1. A child-like ingenuity in the service of God; when a man obeys God, not out of the impulses of a natural conscience, but from love.

2. The heart is borne out by the encouragements of another world.

3. Every occurrence makes us go to God.

4. Impress, It makes us ready, and willing to suffer, and undergo joyfully any loss, or pain, or reproach for God, not accounting our lives, or any thing else dear, if we may serve God with it; as the blessed Martyr suffered, & were assured that Christ had suffered for them, & for them purchased a Kingdom, it makes us willing to forsake the world, knowing that we have a dwelling place in Heaven; It makes the soul humble, heavenly, contented, patient, Holy, peaceable, charitable, pure, and unspotted of the world. For their great and chief desire is to know thier duty, and the good will, and pleasure of the Lord, that they may yield their ready and cheerful obedience to it, and may be able to do it: when the soul is thus disposed, every

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condition of life is sweetened to it by the Spirit of Adoption, because it looks upon all things that befall it, as coming from its heavenly Father in love. And desires, and endeavours that all things may be to him, and to his glory.

And when the soul is thus disposed, and finds it self enabled by the Spirit to do and suffer freely, willingly, and readily, all the good will and pleasure of God, and to submit all things to God, and feels such filial affection to God, such love, such patience, humility, and other workings, and impressions of the Spirit in it. It hath the Testimony of the Spirit upon it, that it is the child of God, because these dispositions and impressions are wrought in it by the Spirit, and now it can lay title to every priviledge of blessedness.

And the sense and apprehension of God's great love to us in the redemption of mankind, and of our own redemption in particular, and the sense of the love of Christ Jesus to us in our redemption, and the knowledge of our particular interest in it. That all his sufferings had respect to me in particular, and my title thereby to all priviledges is wrought by the holy Spirit, and is testified to us by the holy Spirit, and from thence ariseth our love to God, and to Christ by the operation of the Spirit; as *David* expresseth in the 18th *Psalme*; *I will love thee, &c.* This is the highest degree of the soul's enjoyment, and the highest of its desires, and the fulness of its happiness, and hath all that is desirable, and there is no *ultra*, no further thing desirable. It followeth, that being



in Christ, we take him for our portion, then will we walk as he walked, 1 *John* 2. 6. conform our selves to him, take him for our pattern, our example, and guide; learn of him, go after him, which is to be done chiefly by denying our selves, and taking up our Cross, not doing our own will, but the will of God, ἐν τῷ βούλῳ τοῦ Θεοῦ, he humbled himself to become man; made himself of no reputation, and took upon him the form of a servant, *Phil.* 2. 7. *Humbled himself to death, even the death of the Cross*; he denied preferment when they would have made him a King, and when Satan offered him all the Kingdoms of the Earth, and the glory thereof: He denied honour when he would not suffer his miracles to be divulged. And this is performed with joy too, because (though it crosseth our nature) yet it is the very life of our new nature, as it was his meat and drink to do the will of his Father.

The soul that feels this Joy, hath Heaven let into it; therefore it is willing to go to God. This is both oyl and wheels to the soul in its heavenly race. *When thou shalt enlarge my heart, I will run the waies of thy Commandments*, said holy *David*.

This proves the truth of that saying of our Saviour, *I have overcome the world*; and sheweth us the impotency of our spiritual adversaries, which God delights to see his servants to overcome, as appears in the tryal of *Job*, and the blessed Martyrs, who rejoyced in their sufferings.

By this others are encouraged to come in to the Church of God, *Cant.* *Whither is thy Be-*

loved gone? said they to the Spouse, *that we may seek him with thee.* The durableness of this joy is expressed by our Saviour's saying, *My joy no man taketh from you.* All that oppression and persecution can do, cannot take it from us.

It is proved, 1. Because Christ is both able and willing to give and continue it, maugre the opposition of evil men.

2. Reason, because the supports of this joy are the promises, which men cannot impeach, nor impair: Their portion is not within the knowledge of the world, nor within the reach of the world.

3 Reason, the preserver of this joy is the Holy Ghost.

4. Because the seat of this joy is within, 1 *Pet.* 3. 4. *in the hidden man.*

5 Reason, because the seed of this joy is a principle remaining in them, *John.* *His seed remaineth in them,* that is, the new nature, the principle of Holiness, which is renewed day by day, though their outward man doth decay, and it groweth into a nearer communion with God.

6 Reason, because the enemies that oppose this joy are conquered. Christ hath overcome them for us; and we by faith overcome them. Sensible troubles may take away sensible joys, and external comforts, but not internal; no more than external joyes can take away a sinners sorrow; our enjoyments may be taken away, and not our joyes. If then they rejoyce in the midst of their trouble, how will they rejoyce in Heaven, when they have meer joy? When we enjoy the world most, we have least of this joy:

joy : the external joy takes away the internal, as the external heat causeth internal cold. Beware therefore, O my soul, that thou suffer not thy self to go out to external joy. And beware, my soul, that thou dost not esteem troubles greater evils than they are, or ought to be esteemed ; but as fatherly chastisements sent to mortifie or corruptions, to take us off the love of the world, and to remove our affections from things below, to things above ; then thou wilt not be much terrified, or dismayed by them, but make a sanctified use of them, to improve thy graces, and walk by faith ; and not after the waies of thine own heart, and the sight of thine eyes. This spiritual joy doth arm thee (O my soul) against the frowns and allurements of adverse and prosperous fortune. As *Moses* chose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin. And our Saviour, *for the joy that was set before him, endured the Cross, and despised the shame* : For this joy ennobleth the soul, that it scorns to be beholden to visible objects ; as *Abraham* shewed the nobleness of his mind, that he would not be beholding to the King of *Sodom* to make him rich. So it is said of *Jehosaphat*, that his heart was lifted up in the waies of God.

This joy and rejoycing in the Lord is enjoyned us as a duty, and it proves our sincerity. When God is sweet unto us for himself, in the want of outward blessings ; when we can trust God, and not see him, 'tis a sign we trust him in truth, when all the providences of God seem to run counter to his promises.

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That fruit is found that can hang in a windy day : Twas a proof of *Abraham's* love to God, that he could follow him into a strange place, where he had no place to set a foot on. This joy, as it begets mortification, and self-denyal, so these begets this joy.

It is a sure preservative against Apostacy. He that can rejoyce in God when he is in adversity, will not be removed by adversity, the joy of the Lord is our strength and stability, *Phil. 4. 7. The Peace of God which passeth all understanding, shall keep your hearts and minds, through Christ Jesus, Coloss. 3. 15. Let the peace of God rule in your hearts.* It rules in us, if we can rejoyce in a God All-Sufficient : Then the Soul saith to all the Devils offers, we have enough already, according to that saying of the Apostles to our Saviour, *Lord, whether shall we go, thou hast the words of Life ?* The reason why Satans offers seems great to Men, is, because Gods seem little.

This is a holy disposition of the Soul that doth most glorifie God. Therefore 'tis said of *Abraham*, that he gave Glory to God, he did not stagger through unbelief. It may well be called a Treasure, as the Apostle saith, *we have this Treasure in Earthen Vessels*; and our blessed Saviour speaketh of the Treasure in the Heart; for by this we are assured that all things are ours, if we are Christs. Whereas on the contrary, if we are none of his, we may think that we are rich, and encreased in goods, and have need of nothing; & yet we are in truth wretched, miserable, poor, blind and naked, as it is said of the Church of *Laodicea*, *Rev. 3. 17.*  
and

and this treasure is Christ formed in us, of whose fulness we receive Grace for Grace. And 2 *Pet.* 1.4. we are said to be partakers of the divine Nature, because it is in us: and our blessed Saviour saith, that we are grafted into him, and unless we abide in him we cannot bear fruit: That is, the fruit of the Spirit, which is by him derived to his Members, as he saith, *If I live, ye shall live also.* The same are the fruits of Righteousness, and fruit unto Holiness; and all have the same end, *viz.* everlasting Life.

Treasure where ever it is, is matter of joy: If sin, and departing from God be an evil, as every Man finds early or late, when he casts away the bait that beguiled him with anger, then Holiness must needs be good, and yield joy. Though the Children of God are often sad; yet every act, and working of the Spirit upon the Soul of Man, either is matter of joy immediately, or mediately, the heart that is broken by the Spirits operation, finds it self bound up, when it hath been broken enough, and hath joy.

Particular instances of the Assertion.

That the Saints have joy from the assurance of the pardon of their sins is express; that the knowledge of our pardon is matter of joy, our Lord and Saviours speech to the sick Man, proves, *Be of good comfort thy sins are forgiven thee*: for by this speech our Saviour did intend to give him more comfort, than by restoring to him his bodily health. *Blessed is the Man whose Iniquities are forgiven*; the Apostles knew



they had this blessedness, as it is expressed, In whom we have Redemption through his Blood, even the forgiveness of our sins. *David* was assured of his pardon by *Nathan* sent to him upon that very message: and as we pray daily, *Forgive us our Trespases*; so we find that *David* after he knew he was pardoned his sin, did so pray likewise for remission, and did also believe that they were remitted, and rejoyce in it, as he expresseth, *Pf. Praise the Lord, O my Soul, and forget not all his benefits, which forgiveth all thy sins, &c.* And all other Servants of God, pray for, and obtain it in due time.

*Priviledges of Saints.*

Those that are Gods Servants have the Tutelage of the Angels, *Pf. 34. They tarry round about them that fear him. They have God God standing by them, to save them. Pf. They have Jesus Christ strengthening them. I can do all things through Christ that strengthens me, and the Spirit helpeth them.*

The knowledge of our Interest in God and Christ; that he is our God and we his people, he our Father, we his Children; he our Shepherd we his Flock; that he is our Strength, our Rock, Castle and Defence, *Psal. 18.* he our Beloved, we his; he our portion, and we his portion; he our Head, we his Members; he our Redeemer, &c. And all those Texts which express his Relation to us, or ours to him. And what he hath done, doth, or will do for us, must needs comfort us, and rejoyce us in all conditions, *Psal. 23. The Lord is my Shepherd, therefore*

fore I shall not want; he maketh me to lye down in green Pastures, &c. And holy David when the people talked of stoning him, he encouraged himself in the Lord. And our blessed Saviour would banish all fear from the hearts of his people, by vertue of their Relation, *Luke 2.32.* *Fear not little Flock, it is the Fathers pleasure to give you a Kingdom:* And none can deprive us of enjoying our interest in him, as the Prophet *Habakkuk* expresseth it; no condition, no time, nor no place: when the Apostles were cast into the Dungeon, they sung, *1 Thess. 5.* *Rejoyce evermore,* God would not command it always, if it were not possible to be. This enjoyment of our interest in God is greater than any other enjoyment, and the Soul most desires it, *Cant. 1.* *Let him kiss me with the kisses of his Mouth, his Love is better than Wine.* That the Saints have peace of conscience, and joy proceeding thereof, is proved by that, *Rom. 5.* That being justified towards God through our Lord Jesus Christ, by whom also we have access through Faith unto this grace wherein we stand, and rejoyce under the hope of the Glory of God. They are called the peaceable fruits of Righteousness. They are said to be found in peace of them that love peace. And every Man that hath made tryal of it, hath reaped this fruit, peace and tranquillity, and enjoy it in their Souls according to the promise of our Saviour, *Matth.* *And ye shall find rest to your Souls;* and it is the design of the Gospel to give this peace, and rest to the Souls of Gods people, by assuring them of pardon of sins, and Salvation according to that Prayer of David, *say unto my*  
Soul

*Soul, I am thy Salvation.* The excellency of the priviledge may be gathered from this Argument, that it was Jesus Christ's Legacy, which he left to his Friends. And it may be gathered from the Prayers of the Apostles, *2 Theff. 3. Now the Lord of Peace himself give you peace always, by all means, 1 Pet. 5. 14. Peace be with you all that are in Christ. Isa. 26. 3. Thou shalt keep him in perfect Peace whose mind is stayed on thee, because he trusteth in thee, vers. 22. O Lord thou wilt ordain peace for us.* That the Saints have freedom and confidence in Prayer, and joy thereof. If the Lord hath delight in their prayers, he will give them reciprocal delight. The promise of our blessed Saviour assures us of this priviledge, he saith, *Whatever you shall ask the Father in my Name he will give it you. Ask and ye shall receive, that your joy may be full.* David found the truth of it when he said, *The Lord hath heard my petition; The Lord will receive my prayer, Psal.* And Moses in

*The Lord heard me this time also. And Jam. 5. v. 16. The effectual fervent prayer of the righteous availeth much.* The greatness of the Joy is expressed in the instance of *Hanna*, her countenance was no more sad after she had prayed. And agreeable hereto is that of *Solomon, Eccles. Eat thy bread with joyfulness, for the Lord hath accepted thee.* He that hath once obtained his desires of God by prayer, is transported with excess of joy, and is emboldened and encouraged for all that he wants, and can hardly be dejected or dismayed in any trouble, if he call to mind the same; for the experience of this priviledge enlargeth the soul to enjoy God as his  
God

God, in whom he hath a sure interest ; and to a thankfulness of consecrating those mercies (as *Hanna* did) to God.

As they have priviledges of enjoying, so have they of doing. That the righteous person performs holy and virtuous actions by the assistance of the Spirit, with more freeness, facility and delight, than they can be performed by any principle of morality, good nature, or ingenuous education, is plain ; for this and that being compared, we shall easily see that those that are virtuous by the light of Nature, have had more falls than those that are illuminated by the Spirit, and the Word of God. Therefore *David* prays, *Psal.* 51. *Establish me with thy free Spirit.* And *Psal.* 119. *I shall run the waies of thy Commandments when thou hast set my heart at liberty.* For instance, consider with what facility and readiness *Joseph* being solicited and tempted by his Mistress to unchast embraces, avoided, put by, and cast off the temptation : *How can I do this great wickedness and sin?* *Gen.* 39. *And it came to pass as she spake to Joseph day by day that he hearkned not unto her to lye with her, or to be with her. And it came to pass, that Joseph went into the House to do his business, and there was none of the Men of the House there within : And she caught him by the Garment, saying, lye with me. And he left his Garment in her hand, and fled, and got him out.* Here encountred, and assaulted with so strong a temptation of unchastity, importunately, and uncessantly, assailing him, backed and assisted with the temptations of Ambition, and Covetousness ; and fit opportunity to accomplish it with secrecie ; and no restraint at all but the All-

All-seeing eye of God ; would any of the moral Philosophers thus easily, and readily have conquered such a Temptation , and held it out against the continual importunity, and opportunity, by the strength of Right, Reason, Honesty and Truth ? Certainly they would have broken out into Impatience, Rage, and bitter invectives of an angry, proud Spirit, studying revenge, and defamation of the Tempter ; and the extolling of their own virtue, or otherwise have transgressed against some of the cardinal virtues, which would have given an offence another way to their own disparagement, the offence of others, and the discredit of the profession of Philosophy. But the freeness, readiness, and facility of the new Nature yieldeth abundance of peace, joy, delight and satisfaction to him who is renewed and acted by it ; and giveth no offence to the beholders, but full satisfaction. And as in this instance of Chastity we have considered it : so may we as fully and clearly see the sweet face, and comely beauty of this new Nature, and the joy that it yields in the mirrour of patience acted by holy *Job*. And his facility of repelling, and vanquishing all the Temptations of Satan, his Wife, and his three Friends. And this freeness, smoothness, readiness, and facility is so delightful in all the encounters, that the new Nature hath with the old corrupt unregenerate part , that the generosity thereof being compared with the morosity of the severe, sullen, churlish, rigid Philosophers ; that like the beams of the Sun , will make this quite lose its borrowed lustre, like the Moon at mid-day.

Yet



Yet those virtuous persons found such sweet delight in virtue by the dimn light of Nature, that they esteemed the contemplation thereof above all enjoyments, and all content to be in the practice thereof. For they were not Men stripped of outward enjoyments, and forced to retire, but eminent. Among the rest, *Marcus Aurelius, Antoninus Pius* the Emperour.

How great then must the joy and content be which the Soul enjoyeth when it feeleth the actings of the holy Spirit, carrying it above the strength of Nature in Holiness and every Grace through the Spirit? whereby it is assured that Christ liveth in it; and enjoyeth him as the Spouse enjoyeth her Beloved, in which relation the Soul rejoyceth with exceeding joy, as it is described in the *Canticles*. And this relation is inseparable from that Relation of being the Sons of God, *1 John 1.1,2. We are the Sons of God, but it doth not appear what we shall be.* The joy of being a Son of God; and to be accepted of God; as it is said, *Acts 10. 35. In every Nation they that fear God are accepted.* This must needs satisfie the Soul with joy, peace, and content, and remove all grief and fear.

The Apostle saith, *This is our rejoycing, that in simplicity, and Godly sincerity, we have our conversation in the World;* it is the Nature of Grace to give inward joy. And it is often pressed as a duty incumbent upon Believers to rejoyce in the Lord. For such have no cause of fear, distrust, or despair, be their condition what it will, *Psal. 46.* Though the Earth be moved, and the Mountains shake at the Tempest,

pest; though the Waters rage and swell, here is repose, and rest, and refuge in the midst of troubles. And every grace of the holy Spirit doth causally bring satisfaction, peace and joy in themselves. And as they excite one another; they cause happiness, as well efficiently in *genere causarum*, as conditionally by virtue of the pact or Covenant of God made in the Gospel through the merit of Christ Jesus. And by those Graces we are restrained from those evils of sin, and errors, misdoings, and mistakes, ignorances and follies, as procure to Men shame, fear, grief, guilt, and the Wrath of God due to sin. Though meritoriously Christ only can deliver us; yet he hath injoyed these operations of his Spirit as the means to make us Subjects capable of his merit. And though it be said, that while we were sinners he died for us, and he justifieth the ungodly, yet he doth not justify ungodliness; but they are changed by the renewing of the Spirit in the new Birth, in all their faculties; namely, in the Judgement, Will, and affections; whereby they are first enlightened to understand the principles of Christ's Doctrine, and do believe, and do resolve to practise the same as it is commanded, resigning and submitting our wills to his, who hath made us, and redeemed us: all which operations of the Spirit do excite joy in the Soul of the Regenerate, *viz.* first, it rejoiceth in knowing the truth, and the good will of God, and every particular discovery thereof rejoiceth the Soul; but chiefly it rejoiceth to find Grace in it self, and a conformity to that will of God, and every degree of  
Grace

Grace in it self and in others rejoyce it; for we find the Apostles rejoycing in the Graces which they found in others; but they grieve at sin stirring in themselves and others. King *Solomon* was sufficiently accomplished for his design, in the pursuit of finding out the thing that was profitable? What would give rest? What would afford satisfaction? What delight he could find in any thing? What improvement he could make of knowledge? But he did not, nor could attain thereby with all his labour, and industry, any thing but to find out the vanity of all things below; and so to fill himself with vexation, restlessness, much grief, and increase of sorrow, *Eccles. c.1.* If so, then we must account him no wise Man, who takes any worldly thing for his contentment, satisfaction, repose, profit, commodity, joy or delight; but he is truly wise, who can both discern the madness, vanity, unprofitableness, restlessness, vexation, nauseousness and trouble, with which these worldly things fill, vex, and disquiet, and dissatisfie vain Man; and seeks his joy, comfort, pleasure, fruition, content, satisfaction and happiness in things more certain, more lasting, more excellent, more spiritual; Thus far also Philosophy went; and hath defined happiness to be the operation of the Soul according to perfect virtue in a life that is perfect. And what those virtues are, Nature's light hath shewed, the knowledge of God, and the worshipping him accordingly, they defined to be happiness, and virtue, for thither tend all moral virtues. *Γνωθι καὶ ζήσῃς, &c.*

But what Nature could not find out, God hath

hath revealed, viz. The Gospel of our blessed Saviour, which was first made known by Angels to the Shepherds: and by this Gospel, or good tydings, we are taught, That happiness is, To know God and Christ.

*This is Life Eternal to know thee the only true God, and Jesus Christ whom thou hast sent.* Now if these operations of the Soul according to perfect virtue proceed from the knowledge of God and Christ Jesus our Saviour, as they must: if it be in the perfect life which is in Heaven, then the Philosophers happiness is the same with a Christians, for their graces proceed from this knowledge; as it is said by *David*; *they that know thy Name, will put their trust in thee*; they that know God to be All-sufficient, will walk before him in perfection; they that have tasted how gracious the Lord is, and that he is a God hearing Prayer will come unto him, this life is begun here: from whence this certain conclusion may be drawn, that there is happiness, joy, satisfaction, and all sweetness of Life, and enjoyment in the Soul, that hath continual motions of Grace, and none of sin, or vanity, *quod quærimus*.

The Immenſe greatness of this Joy is not to be expreſſed, Therefore the Apoſtle calls it, Joy unſpeakable, and glorious, *1 Pet. 1.8.* but to prove the immenſity of it, we muſt conſider the cauſe which is Infinite, Eternal, and Almighty; ſuch as the cauſe is, the effect muſt needs be. The aſſurance of God's love and favour in Chriſt Jeſus for our Eternal happineſs hereafter; for our ſecurity, and preſervation here, for our deliverance from all the evils of ſin, and the puniſh

punishments due to it which coming into the Soul, though but by a little glimpse ravisheth the Soul with infinite joy ; when God sheweth the light of his countenance, and smiles , (if I may so express it) or looks pleasant upon the Soul, that thirsteth after him in this Land of barrenness ; It is satisfied. When God owns thee by hearing thy Prayers, and puts forth his Almighty Power at thy request for thy succour, whereby thou knowest thou hast an Almighty power for thy assistance ; great is thy joy. Especially because thou hast earnest thereby for the future; that he will never leave thee, nor forsake thee, so that no time limits thy joy, nor no degree of enjoyment, because the matter and cause is the infinite power , and infinite goodness of God, and the duration of it to Eternity; and this enjoyment doth begin here, when we know our interest ; that Christ is ours , our Attonement, our Passeeover, slain for us as a sacrifice for our sins , our Reconciliation and Peace-maker, our Redeemer who hath bought us.

Our Mediator, our High Priest, our King, our Food, our Bridegroom, our Head, our Life , our Way, our Wisdom, Righteousness , Sanctification, and Redemption ; the *Hymenaans* of these holy Nuptials, and the Song of the Lamb are everlasting. When God doth assure us by his Spirit , that we are reconciled to him through Christ, and we are confident of his Almighty power, and goodness, ready always to succour us as his Children, his Beloved , his People, his Portion, and his Flock ; and that all things are his, and whatever is his we have an interest in it, as we have in him, by rea-



son of our Relation to him in Christ.

When we know Christ, and God in him, and are known by him, and behold as in a Glass the Glory of the Lord, and are changed into the same Image from Glory to Glory, being renewed after the Image of him that made us, and when the Spirit of Grace and Glory rests upon us, 1 *Pet.* 4. 14. When the glorious Majesty of the Lord is upon us, when we can serve him in the beauty of Holiness; What do we want but to see him Face to Face, whom now we see in a Glass? And to have that in perfection which now is but in part, and to have our vile bodies like his glorious body.

*Of the Eating and Drinking the Body  
and Blood of Christ in the Eucharist.*

When our blessed Saviour plainly tells us, that the words which he speaks are Spirit; Why should I not understand a Spiritual meaning in those of this mystery; namely, a Spiritual eating of his body, and drinking his Blood? *To as many as received him, he gave Power and Privilege to become the Sons of God, even to as many as believed in his Name, John 1. 12.* But he that eats not his Body, and drinks not his Blood, hath no fellowship in him; he that doth eat and drink them hath Eternal Life. The receiving then of him, and believing in his Name, being the qualification that makes us the Sons of God, and his Brethren; and that Text  
exclu-

excluding all from that priviledge that do not eat and drink his Body, and Blood, sheweth, that by receiving him, and believing in his Name, they eat him, not by diminishing him by their Teeth, or digesting him in their Stomach; but by drawing Life from his Death by Faith, and strengthening and maintaining that new Life which it hath from Christ, by believing his Body to be crucified, and his Blood shed for them, and by the Bread and Wine is given to them.

And if we should understand this eating, of Attrition, or diminishing with the Teeth, and the Drinking; of taking by the Mouth into the Stomach by drops, and digesting there; then God should suffer his Holy One to see corruption: For although we should suppose it did not corrupt in our body so long as we live, yet when these vile bodies turns to Earth, and rottenness, then all that is in them must corrupt. And the Text that excludes all that eat not his Body and drinks not his Blood, would exclude all Believers from *Adam*, until this Sacrament was Instituted by our blessed Saviour. But if this eating and drinking, be believing, then *Abraham*, and the rest of the faithful might eat and drink him, as well as they saw his day. For all of them eat the same Spiritual meat, and drink the same Spiritual drink, and receive their Eternal Life and Salvation, from the same Jesus Christ. And if we do by this eating find our penitent Souls to revive, and live a new Immortal and Eternal Life, from the belief of his Death and Passion for us; his Body Crucified; and his Blood spilt for us, to give us Life;

then we eat his body, and shall live for ever. And thus the faithful people of God by eating the Passeeover under the Law, did eat Christ the true Passeeover, by eating that which was the Type of him, whom it represented, *sic non ore*, at it is said, all eat the same Spiritual Bread.

### *Of the Eucharist.*

#### *Meditation.*

I feel a hunger in my Soul, which neither *Manna*, nor all the World can satisfy; though I have all the necessities and conveniences of Life, yet I hunger and thirst as for Rivers of Water in a dry place, *Isa. 32*. Do thou then (O blessed Saviour) give me of the Water of Life out of thy Fountain; The living Water and Blood, that cometh from that Fountain of Living Water, thy side, upon the Cross, which still is open to the House of *Judah* and *Jerusalem*, and seals unto us all the promises upon which we live; thou hast Instituted this Bread and Wine; to represent thy Holy, and blessed Body and Blood, shed and broken upon the Cross; and thereby givest them to the Soul, that thirsteth for Eternal Life in thee, *Isa. 32.4*. Though my weakness of Faith should be such, that I am not able to discern, whether virtually or really, they become such, or whether they be consubstantiated, transubstantiated, or new-substantiated, in their Natures by the blessing and the Faith of the Receiver, or neither: yet thus far thou hast enlightned me to know that all  
the

the promises are Yea and Amen in thee, that thou hast Eternal Life; and givest it, and that by these Elements which signifie and exhibit thy Body and Blood; to be eaten and drank by Faith Spiritually: and for thy Body and Blood I eat and drink them, but as separable, for I fear least I should through unbelief receive but only the Bread and Wine, and not thy Body and Blood, which give Eternal Life, which every one that hath that, eateth thy Body, and drinketh thy Blood: and if an unbeliever; or an unprepared impenitent person, the worst of thy enemies, he that betrayed thee; or any other creature could but eat and drink of them, they also would thereby have Eternal Life. But thou alone hast power to give it to whom thou pleasest. To thee therefore I address my Prayer, when the Priest reacheth to me the Bread and Wine; that thou wouldest reach to me thy sacrificed Body, and Blood, that was shed upon the Cross; and make these Natural Elements, to become those Eternal Aliments to me, not by Faith in them, but by Faith in thee; who hast made them to signifie those, and represent them, which though I cannot discern by my senses, I pray that I may by my Faith in thy Word, which makes them operate as thy Body and Blood to me, through thy benediction, though materially I discern them not, and give me thy holy Spirit that I may discern them Spiritually, and eat *panem Dominum*; if by looking up to thee we are saved, what other thing can I understand this Mystery to be, than looking up to thee on the Cross, and shedding thy precious Blood for my sins, which thou communicatest to us?

*Of Holiness**Meditations.*

*Mot. Holiness to the Lord shall be writ upon the Bells of the Horses.*

*Med.* All the graces are so linked together like a golden chaine; that they cannot be without each other. This is a collective word, and contains in it, piety, charity, and humility, and all that the first, and second table of the law of God contains, all the duty of man towards God, his neighbour and himself; It is the fruit of faith, out of which Root this grace springs.

The necessity of this grace is laid down in this expression, that without it no man shall see God; the same is implied, *Psal.* 63. 3. I have sought thee in holiness that I might behold thy glory.

The precepts are many that command us to get it in general, and in the particular branches of it, every commandment and precept in the Scripture are to this end.

Not any one minute of a Christian life, nor any one action, be it natural action of the body or civil gesture, or behaviour, but it must have holiness imprinted on it; for in the Temple the candlesticks, and the snuffers were of pure Gold, and Christ came to perfect it, and advance it, therefore 'tis prophesied of his Kingdom, that under it holiness to the Lord shall be written upon the Bells of the Horses which in-  
scription



scription was on *Arons* miter. The rights, and ceremonies of purification under the law typified as much.

Although it be said, that faith hath this, and all other graces for its fruits, yet there is a time when a child of God may not percieve in himself much, nay scarce any life of Holiness, Humility, Patience, Zeal, Meekness, Charity or other graces, as in the Winter the herbs, and Plants shew no life at all, usually they are excited again by some extraordinary providence of God, either in afflicting us, or delivering us from some danger or affliction: or by renewing some holy duties, which have been omitted, or else by some judgment befallen to others, we are warned, and stirred up to do our first workes, and to quicken the holy graces which are dying, as by the return of the Sun in the spring-time the several Plants of the earth seem to revive, and send forth their leaves and fruits again. The causes of this deadness of faith, holiness, charity, hope, and other graces, are various, but may be found out, and in some persons a wilful sin committed, and unrepented of is the cause, in some, sloth in holy duties, in others worldyness, in others pride, some too much relying upon their own strength, and opinion of the grace they have gotten already, not endeavouring after a fuller measure, every true Christian feels in himself, some times these swoonings away of his graces, and diligently endeavours to get more quickning, by prayer to God for it, and the use of Gods word, and ordinances, reflecting upon the first motives that excited, and

allured him to the pursuit of those dying graces, and all such other motives as have since confirmed him in the liking of them, and the rewards that he hath obtained from God, for the service he hath done him, and the hope of the eternal recompences. The absolute necessity of it enforceth his awakned affections reflecting upon those texts which so absolutely press the necessity of it, as *Rom. 8. 13. If ye live after the flesh ye shall dye, but if ye by the Spirit do mortify the deeds of the flesh ye shall live.* And *v. 29.* Whom he did foreknow them he also did predestinate to be comfortable to the image of his Son; and in the *Canticles ch.* The Spouse is said to be all fair.

That holiness is attainable, is proved;

First, because it is the main end of Christs passion, and he cannot be frustrate of his ends, *Luke 1. 74, 75. That we being delivered out of the hands of our enemies, might serve him without fear in holiness, and righteousness before him all the days of our lives.*

2d. Because he hath redeemed us unto himself, that he might purify unto himself a peculiar people zealous of good works. That we should no more serve sin, nor live the remainder of our days after the flesh. But that we should be conformed to the image of him that made us. *For whom he foreknew he did predestinate, that they should be conformed to the image of his Son.* Therefore our old man is dead, and we are borne again of water and the Spirit; whose hath the hope of Heaven purifieth himself as God is pure; the man after Gods own heart testifieth that he had an eye to all  
Gods

Gods commandments: and *Zachary* and *Elizabeth* walked unblamably.

And that this is the end of our blessed Saviour in our redemption, is made out by that which was the Type of the *Israelites* deliverance out of the *Egyptian* bondage, *Psal.* 105. 42: *And he brought forth his people with joy, and his chosen with gladness, and gave them the lands of the heathen, and they took the labours of the people in possession.* 44. That they might keep his statutes, and observe his laws. But expressly *Luke* 17. 1. That we might serve him without fear in holiness, &c.

The whole design, and scope of all the Scripture, is our holiness, and the restoring the image of God in us; all the precepts command this, and the promises encourage and invite us to this, and the promises of grace are for making us thus; the threats, and cursings drive us to it, the rewards, and punishments tend only to shew us that God will be sanctified in us, and that every transgression shall receive a due recompence of reward; all the history of the Scripture proves it by examples of Gods wrath, and vengeance, upon the wicked, and deliverances wrought wonderfully for them that feared and sought God with an upright hart. Under one of these heads might be quoted every text in the Scripture. The History of the Creation of the World, which sheweth forth Gods infinite power and goodness working so great benefits for the use of mankind, sheweth us our dependance on him, and the duty we owe to him for our being, and well being. The fall of men, and Angels shews  
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our frailty without Gods supportation, and the miserable condition that attends sin, Gods dealings with the two Sons of *Adam*, one he accepted for his sincerity in his worship, the other he rejected because his heart was not upright: the deluge that swept away all, save only *Noah* the Preacher of righteousness, the rest that were ungodly were drowned, the reason alledged, because they had corrupted their waies. And *Noah* only God had espied upright, wherefore was *Sodom* and *Gomorrah* destroyed, and *Lot* saved? wherefore did God bless *Abraham*, and all the nations of the earth in him? wherefore was profane *Esau* deprived of the blessing? and *Jacob* preferred before him? what caused *Sampson* to lose his eyes? wherefore were the murmuring *Israeltes* destroyed in the Wilderness, for what cause did the *Philistians* hold them in bondage. why was the Kingdom taken from *Saul*, and given to his neighbour that was more righteous than he? how did God deal by him when he had sinned in the matter of *Uriah*, and for numbring the people? his successors that were good Kings, how were they blessed? the bad, how did God deal with them in judgment? when *Israel* sinned, their enemies oppressed them, when they returned and sought the Lord, he saved them, and delivered them, when the sins of the *Amalakites* were grown to the hight he destroyed them, and planted the *Israelites* in their Country, and when the measure of their sins were full, he destroyed them, and brought upon them all the curses threatned against sinners. All the Prophets were sent of no other errand, but to  
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press them to forsake sin, and turn unto God ; all the evil they foretold was conditionally, unless they would repent, and forsake their sin. The promise of the *Messiah* was to bring salvation unto his people he was to deliver them from all their iniquities , to purify to himself a peculiar people, that might offer a pure offering; to bring into the right way such as went astray , to bring the disobedient to the wisdom of the just his preaching proveth the truth of these prophecies for, *Matth. 4. 17.* Jesus began to preach and say, *Repent for the Kingdom of God is at hand.* And *Matth. 5.* The promises of giving the Holy Spirit to them that ask it. And of writing his lawes in their inward parts, of making them a willing people, that all shall know God, &c. What other end have they but to make us holy?

*John* the Baptist the fore-runner of Christ taught repentance, and good works, he practised the same, in abstinence, humility, and piety. Our Blessed Lord and Saviours Doctrine was the perfection of holiness, teaching charity to our enemies, to sell all to buy this Pearl of exceeding value, and in *Matth. 5. 22.* *Who-so-ever is angry with his Brother without a cause shall be in danger of the Judgment. ver. 28.* *Who-so-ever looketh upon a woman to lust after her hath committed adultery, v. 33, 34.* He tells them it is not sufficient not to forswear themselves, but faith, *swear not at all;* and *ver. 39.* bids them not to resist wrongs ; therefore we ought to be such persons; and that commanding word, that made the world; can make us to be what he commands us to be; and he hath prayed,  
*Sanctify*



*Sanctify them by thy truth*, and his prayers were alwaies heard, and it is the office of the Holy Ghost to sanctify us.

It is the only end and design of the ministry as it is said by *St. Paul*, of whom I travel in birth till Christ be formed in you. The Apostle writes to the Disciples, do as you have us for an example, and *Revel. 2. 8.* The Church of *Smyrna* their graces wanted nothing, but God would try them whether they would hold on to the end, and the Church of *Philadelphia*, God commends her and bids her hold on.

*That Holiness is the only true Interest.*

## 2. Meditation.

*Mot. A Good conscience is a continual feast.*

The Authority of the Scriptures do prove it, generally, and particularly, and do refel, and destroy, and baffle all other Interests, according to that saying of the Apostle. *Godliness hath the promise of this life, and of that which is to come.*

Consider my soul, a while the interests of of the mistaken men of the world, whose ends, designs, and restless endeavours is after the vaine, and transitory things of the world which they think to enjoy, and repose themselves in the injoyment thereof as in their happiness. Oh my Soul! thou hast made some trials in these vaine follacies, but hast not found that satisfaction which thou promisedst to thy self, and therefore hast vext thy self to see  
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what thou hast ventured even thy soul, and body, and eternal happiness for a thing of nought that could not satisfy thee, and of thine own experience, thou canst say that in the acquiring and in the keeping and enjoying too, they are mere vanity, and vexation of Spirit and so full of labour as man cannot utter it. Thus *Solomon* found before thee. Thus *Ammon* having enjoyed his lusts, desired object, in a moment loathed it. Thus *Judas* threw away the bait of his unsatisfied covetousness; the like fruit attended all Sinners, whether they repented, or not. So *Naboths* Vineyard yielded bitter grapes to *Abahs* family, and *David's* bitter sweets which he found by stolen pleasures are by himself sufficiently deplored in, *Psal.* 51. The sweet enjoyment of *Noahs* Wine brought shame to himself, and a curse upon his Son, and his seed. Ambitious *Haman* fell by his Ambition, just then when he expected the greatest height of honour; and *Herod* assuming to himself divine honours, immediately was seized upon, and devoured by vermine: the same cause procured *Julius Caesar* murder. Many like instances my Soul thou hast heard and read both sacred and civil writers testifying what sad exits have attended pursuers of these sensual interests, of covetousness, lust, gluttony, drunkenness, ambition, &c. Thou hast seen in thine own time many of these examples, chiefly of lust, drunkenness, pride and covetousness.

All Historians testify these, and the like vanities and vexations attending the pursuers of these worldly Interests, though carried on with power and with villany. Sensual persons themselves,

selves, notwithstanding the beam in their own eye, can see the vanity of one anothers Interest and design, and reproach them. And do thou compare those vicious persons with the opposite virtuous. But for an instance of that which most brave, heroick, valiant and eminent persons adorned with many excellent virtues, stumble at, in the height of their honour, when to extinguish all their happiness and enjoyment in a moment, some mean and unworthy person, envious at their height and worth, because it is above himself, endeavours to suppress and abase that worth which he despairs himself to attain to, reviles, calumniates, or otherwise puts an affront upon them: The examples hereof abound. This they conceive they are bound to revenge, that they may vindicate their honours which otherwise will be lost; but this by which they pretend to assert their honour, taints it. The vanity of this mistaken worldly interest, *David's* example towards his reviling enemies reproveth, because by the eyes of faith he believed that God was the Author of his sufferings, and would reward his patience, therefore he submitted to it. And if God be provoked by us poor dust and ashes every day, we may be contented, if he causeth our meaner Bretheren, sometimes to provoke us or our Servant *Eccles. 7. 22. Nam lingua mali pars pessima servi. Juu.* And it serves to humble us, which is necessary, both to make us know our selves, and also to know God. And consider that detraction alwaies follows worth, as *Scipio, Annibal*, or rather *Jesus Christ* and his Saints have felt: And as for anger, it resteth in the bosom  
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of fools, *Eccles.* 7. 10. Therefore he warneth as the Apostle doth to be slow to it. It transporteth to lunacy, as it did *Saul* to the destruction of *Nob*; as it did *Caracalla* to the destruction of the *Alexandrians*: the madness and folly of anger sufficiently manifests it self in the countenance, speech, habit, gesture, actions and effects, which is repentance, for that which cannot be undone again; therefore brave and virtuous minds are not so much troubled with this passion, as the base, weak, sick, and infirm are; for it shews greatness of mind to be unmoved, and to disdain affronts, and to keep it self serene, and clear, like the pure Heavens, when free from clouds. And become like to God himself, and shew the greatness of our mind by being merciful to pardon injuries, by clemency, and slowness to anger; and this Princely quality made the Emperour *Titus* so beloved and honoured. And if we would have God so to us, we should be so to our Brethren; but we suffer our selves to be deceived with shadows, as *Titus* 3. 3. *We our selves were sometimes disobedient, deceived, &c.* So that this may suffice to convince that godliness is most profitable for all things, in this life, and that which is to come.

But if thou wilt not be satisfied with this, do but examine thine own heart, whether every holy action which thou dost upon holy principles doth not yield present tranquillity, and satisfaction, and sweeten thy life ever after. And on the contrary, whether every sinful action doth not disquiet and disturb thy mind and conscience with often flashes of horror, and imbitter thy life ever after, *viz.* if not repented of, with horror;

horroure ; and if repented of with grief and discontent with thy self for the unkindness done to so good a God for a thing of nought.

Let thy examination be made : first in this particular, *viz.* for what injuries received by thee, which thou hast forgiven, or else revenged, and what joy or sorrow thou hast had thereof. And how little thou enjoyest thy self, or any thing else, which thou possessest when thou art enraged with Anger.

Also examine thine own reason ; whether it be not more honourable, and more satisfying to thee, to shew meekness, goodness of Nature, ingenious Education, Courtesie, Generosity, Love, and Pity in forgiving affronts, and provocations, than to shew thy Pride, Malice, Boldness, Undaunted Spirit, and Courage in revenging them, besides the timidity of hazarding thine own Life and Immortal Soul.

Then examine thy self also in all other actions of Holiness and Unholiness, *viz.* If thou hast led thy Life in Temperance, Sobriety and Frugality ; whether hast thou not found the benefit of it throughout thy Life in thy Mind, Body and Estate. But if thou hast otherwise lead thy Life ; thy Health is impaired, thy Estate wasted, thy Soul polluted, and the faculties of thy mind dulled and crased. The like examination thou mayest make : if thou hast kept thy Body in Chastity ; whether thou hast not found this to be the best means to preserve thy Life, Health and Estate, and to propagate the same benefits to thy Issue ; besides many other blessings, which this, and every other



other Grace hath entailed upon it. But if thou hast on the contrary been addicted to thy lusts, thou wilt feel the pains of it in thy bones, when age groweth upon thee; and if thou hast not quite wasted thy Estate; yet either thou hast no lawful Issue to inherit it; or if any yet they are unsound, or such as thou hast no comfort of, for such persons who are thus addicted are generally thus punished with one of these punishments; as we read of *Solomon*, and have seen in our own times. Hast thou fed the hungry, and cloathed the naked with thy fleece, thou knowest that thou hast treasure in Heaven, if not, thy riches will make themselves wings.

But alas if thou couldst attain all secular ends and interests, *Salva Conscientia*, what are they to him that carrieth on the design of an eternal Interest, *viz.* For eternal happiness, how inconsiderable, how impertinent, how vile?

But since holiness is the only meanes of attaining happiness; and lusts, and unholiness are the obstacles, and impediments that hinder us, and deprive us of it; then be constant in the way of holiness, and take this for thy design and main business, according to that which the Poet *Horace* directeth thee by the light of Nature. *Lib. Epistolar. Primo. Ep. 6.*

*Si virtus hoc sola potest dare fortis Omissis;  
Hoc age deliciis---*

And,

*Hoc primus repetes opus hoc postremus omittas.*

And make no Omisions of duty, for that puts thee back.

Twere endless labor, and needless to cite all authorities, Civil, Moral, and Divine, that might be brought to prove holiness to be the way and meanes of obtaining happiness for it is so inseparably joyned to happiness, that it can hardly be distinguished from eternal happiness, which I conceive is begun in this life in holiness. I will only mention the Authority of the greatest of the Sons of men, *John* the Baptist, who makes repentance and workes meet for repentance to be the way to bring us to Christ, who is the way the truth, and the life eternal. In whom we have eternal life and happiness. And I conceive all men will confess the same, though in workes they deny it. All the precepts which our blessed Saviour taught, he propounded as the means to attain happiness. And the doers of them he pronounceth happy actually, in the present tense; likewise all the Commandments which God enjoyned the *Israelites* were therefore given them to make them happy, and when they kept them, they did make them happy, as they made them holy.

Whither tend all Divine and Moral precepts and Philosophical improvements of the light of nature but to repress & mortify the inordinate passion and preturbations of the mind, and the lusts of the flesh, the lusts of the eyes, and the pride of life; that by this means we might enjoy a sweet and happy life, in all ease, rest, and peace, joy, quietness, holiness, and happiness.

But imagining that the sensual persons of this age will still oppose and say that happiness is mans interest, but the holiness of man is

Gods

Gods design and interest.

I answer first ; What profit shall the Lord have if thou do good ?

2. Admitting it were Gods Interest, it follows, if he be greater than thou, and thou canst not attain thy end without him, then thou must of necessity promote his design, and do nothing to cross it. .

### *Holiness Described.*

#### *3. Meditation.*

Though it be too great a task for me to undertake ; nay for any creature, for he hath found folly in the Angels, and the Heavens are not clean in his sight, therefore God himself teacheth us by his word, and Spirit. And from that word of truth, these few collections are drawn for my own help in this grace.

The Negative part that sheweth what is not true holiness, though by some it is supposed to be holiness, is the first to be considered.

Our Saviour describes the Righteousness of the Scribes and Pharisees, and then tells his Disciples, that *Except their Righteousness exceeds theirs, they shall in no wise enter into the Kingdom of Heaven.* Their Righteousness is condemned as insufficient, for they justified themselves, and condemned others, and did their works of Piety, and Charity, to be seen of men, and were Hypocrites. Therefore Jesus Christ pronounces several woes against them.

Again our Saviour reproves the *Jews* ingene-

ral for relying upon the outward priviledges, without the inward Qualifications, saying unto them, *Think not to say within your selves, we have Abraham for our Father*: This priviledg, without the life of Holiness, is like a dead body without a soul, which the Prophet *Jeremiah* reproves thus, *Trust not in lying words, saying, The Temple of the Lord, The Temple of the Lord, The Temple of the Lord are these, Jeremiah 7. 4.* They did frequent the Temple with their Sacrifices, but the Prophet saith, *you trust in lying words.*

Do you think to lye, steal, and come into my house? *Matth. 7. 23.* Christ shews how that many will come at the day of Judgment with great confidence, saying, we have prophesied in thy name, cast out Devils, and done many wonders. But he will disown them, how little then will it avail the Papists to call themselves the Church, and their Pope *Peters* Successour?

Our Saviour Christ doth divide professors into 2 sorts, *Mathew 25.* Under the terme of wise, and foolish Virgins, some had Oyl in their Lamps, and some none, all had Lamps.

The causes why men rest in the forme of Godliness without the power, are, first because they see a necessity that their actions must be changed, but do not see a necessity that their hearts must be changed.

The Apostle *Paul* in the 3d. of the *Philip.* Refutes the Righteousness which the *Jews* imputed to their circumcision and outward priviledges, and calls them the concision, and *vers.* the 3d. *We are the Circumcision which worship God*

*God in the Spirit, and have no confidence in the flesh.* This is the reall circumcision whereby we have the fore-skin of our heart taken away by mortification of all the senses and affections, and is in all the parts of the body, the eyes, the hands, the tongue, the eares, the pallate, &c. This analogical circumcision remaineth, that of *Moses* law is taken away; this is Spiritual and may be with blood too, as is said, *You have not yet resisted unto blood, striving against Sin*: That circumcision signified this mortification, but this is the more difficult. His reasons of his assertion of this are couched in these characters of Christians, *viz.* Which rejoyce in Christ, and have no confidence in the flesh. As if he should argue that they that rejoyce, in any thing but Christ, and his merits, and alssufficiency are not the heires of Salvation. Nor they who have confidence in any fleshly thing, as circumcision, and outward performances, and priviledges. Nor those who put off God with outword bodily worship, and do not worship him with their hearts, and Spirits, Spiritually, as it is said, they draw nigh with their lips, but their heart is far from me; these things they may do that are in the flesh, but cannot please God, because they do not justice, and love mercy, and walk humbly with God.

Holiness also of our own framing is not that which God accompts holiness, that is to say, voluntary Humility, worshipping of Angels, &c.

These the Apostle saith, *Have only a shew of Godliness.*

They that trust in themselves, and despise others as the (Pharisees did) that say they have



works of supererogation. Nor they that say stand off, for I am holier then thou, and think well of themselves, that they are profitable are not Saints. The centurion had a meaner opinion of him self, when he said Lord I am not worthy that thou shouldst come under my roof, So had *John* the Baptist, when he said he was not worthy to loose the lacket of his Saviours shooe. And wise *Agar* when he said he had not the understanding of a man, and was more brutish then any, So *St. Paul* when he said he was the meanest of the Apostles, and not worthy to be calld an Apostle. And *David* professeth the same humility, *Psal.* 131. saying. *Lord I am not high minded, I have no proud looks, &c.* And *Psal.* He saith, *Lord I am a worme and no man.* The very scorne of men, and the outcast of the people this comportment is that which becometh holiness, and is accepted in the sight of God, for he resisteth the proud, and giveth grace to the humble, and of *Israel* he saith when thou wert little in thine owne eyes, then thou wert honourable, and our blessed Lord and Saviour repressed the contention of the Apostles for the superiority by inculcating this grace.

But to seek honour from one another, and to love the praise of men, and salutation in the Market places, the uppermost seats in the Synagogues preheminance, precedency, and be called *Rabbi* our blessed Lord and Saviour renders these for the charactars of those, who would seem to be righteous, and are not.

He plucks off the masks and vizards of these  
Actors

Actors of holiness, and instances in their over Actings, to prove that they do but personate what they are not, they make broad their Phylacteries. *Tub mint, Annis, and Comin,* but neglect the waitysr matters of the law.

He shews what they are within, in their harts and affections, they washed but the out side of their cups, their inward parts were foul still, he compares their holiness to the painted Sepulcres, they flourished it with giving their almes publickly, praying publickly, fasting, and disfiguring their faces, that they may be seen to fast, and thus coming abroad among the people, they crave veneration for this maske of holiness, and they had their rewards which they sought. Our Saviour tells them what course they should take to have a real goodness, *Math. 12. 33. Either make the Tree good, and his fruit good, or make the Tree corrupt, and his fruit corrupt. v. 35. A good man out of the good treasure of his heart bringeth forth good fruit, &c.* That is a natural production.

And when the principle, or cause is such, the effects will be answerable. o d o worthy Acts, and not to seek praise and honour for them is true worth, for hereby it is manifest that he who doth so, doth it for vertues sake, for the love of worth, and vertue meerly. Therefore *Basil's* expression seemeth to me to be unsound. *Fugiamus inanem gloriam delectam Spiritualium operum spoliatricem, tuncam Virtutum.* For how can it be called a Spiritual work, when it is done for vain glory, and not by the Spirit, and for the same reason, such a work can not be called virtuous, because

the glory and not the virtue is counted sweet, but nevertheless we may take such admonitions in good part.

But it appears that these Pharisees principles were not good, because they had such base, vain and vile ends whereby they neglected the weightier matters of the law, and contented themselves with pairing off the external enormities, that they might seem fair to men from whom they sought veneration, and reverence, for their professions sake, affecting the honour and reward of virtue more than virtue itself. But this evil leaven, our saviour warned his Disciples of, and in them as I conceive their successors. He shews what principles a good man hath, and practiseth & works by; for though none be good but God absolutely, yet in some degrees they may be good, as *Joseph of Arimathea* was called a good man. And the good ground was he that received the word in an upright heart; so that God judgeth of a man according to his state, not according to some particular actions, which may happen to be evil. Such principles, and such works makes a good man that these principles do bring forth is proved from the nature of them. They are given to that end that they should bring forth, for God seeing the heart weak, and striving to bring forth such fruit, he gives them such graces, by the working of his Spirit in their hearts, as may enable them, *Jer. 32. 4. I will put my Spirit into their hearts.* This is active. Tis called the life, the fountain of living waters, the spirit of grace, and the spirit of a sound mind, because these graces are the motions, and operations

tions of the Spirit, or the Spirit moving. And Secondly, because of the vigour and strength of these principles, called the power of God and godliness. 3. From their being. The being that Grace hath in the Heart, is in its operation, so is its well-being; therefore they are said to be ready to dye when they do not operate. 4. For the Seat of it; being possessed of the Heart, which is the chief part over all, and so gives Life to all. 5. The heart is supposed to be the seat of the affections, which being made good by such principles, they produce fruit answerable.

The real goodness in the Heart must be exerted in the action; and the work that is produced must be good also, and must proceed from that good principle, *viz.* Faith, without which it is impossible to please God; but these good fruits are not proportionable to the goodness of his heart, for he is sorry that they are no better, blushing ever at their imperfections, not boasting of them, nor craving honour for them; the end also must be good. These qualifications the good works have. They are described from their cause, *Gal. 5. 22. The fruits of the Spirit are love, joy, peace, meekness, &c.* *Rom. 6. 22.* described by their end; these are fruits unto holiness. Another difference is, that some of those works are secret, and invisible to Men, such as are terminated in the action within, as the secret risings of the heart against corruptions, as was in *St. Paul*, when he said, *That which I would, I do not*, and groans for deliverance; saying, *who shall deliver me from this bondage of corruption; also secret longings*

*True Holiness defined.*

longings after Christ, and God, and Holiness: also dependency upon Christ and God, inward mournings for sin, &c. 2. Such works as have *opus ad extra*, as to shew forth a good Conversation.

*True Holiness defined.*

It is a grace supernatural, infused by the Holy Spirit, renewing us after the Image of him that made us, whereby God is in us, Christ is in us, and the Holy Spirit is in us, and we are in Christ by an inseparable Union and Communion of Natures, 1 *John* 4. 16. *Gal.* 2. 20. and 4. 19. 1 *John* 4. 13. 'Tis infused, because of our selves we are not able to think a good thought; and Christ saith, *That without him we can do nothing.* God worketh in us both to will, and to do; though he commands us *to work out our own Salvation*; and the words following, *viz. (with fear and trembling)* denote the weakness and disability of our selves, and the ability which the command doth suppose, is from Gods assistance we doing our endeavour; our blessed Lord and Saviour compares it to leaven; It is an Universal change of the whole Man; If any one be in Christ, he is a new Creature, old things are passed away, and all things become new. It reneweth us after the Image of him that made us. Both the inward Man, and the outward are changed, as *Saul's* heart was changed when he was anointed to be King; so is every Saint changed by the Spirit of God that is in him, and the understanding; desires and thirsts after no knowledge, but to know God and Jesus Christ



Christ and him Crucified, because the understanding before was darkened, and alienated from the Life of God through the Ignorance that was in it. But now it is enlightened and the darkness is passed away, because the Light of the glorious Gospel of Christ, which is the Image of God, hath shined into it; for the Gospel is Light, and Jesus Christ is that Light that enlightens every one that cometh into the World: by this it cometh to pass, that the Soul knoweth, that all Gods Commandments, are True, Righteous, and Faithful; that they are tryed to the utmost. That it is Wisdom and Understanding to do thereafter. It now puts a true estimate upon God, and Christ, Heaven and Grace, and Glory. This is that wise Merchant spoken of in the Gospel, that having found a Pearl of exceeding great value in a Field sold all to buy that Field, his knowledge is practical, diligent, and not slothful, rests not in the inquisition, but proceeds to the acquisition of its true everlasting interest, through the knowledge of Jesus Christ, as he is revealed in the Gospel, *Rom. 12. 2. Be ye transformed in the renewing of your minds, that ye may prove what is the good, acceptable, and perfect Will of God.*

As the understanding is changed so the affections love, hatred, hope, fear, &c. Are accordingly changed, he that before counted the Sabbath weariness, now he calleth it a delight.

He that before rejoyced in the increase of Corne, Wine, and Oyl, and in satisfying the senses, his joy now proceeds from higher, and nobler causes, *viz.* The light of Gods countenance

nance, communion with God in holy duties, reading the word of God, praying, thanksgiving, meditating, and the most severe duties of fasting, humiliation, and repentance, and every meanes of begetting and improving grace he preferreth before satisfying of the senses with pleasant viands, which whilest they cherish, and delight the body, they deprave the better part, possibly, not the intellect, and rational faculty of the soul, for that may be improved too by God usage of the body, so it be not to excess. But the new nature, the divine Image which is begotten in us by the word of truth, is starved, stifled, and grieved: which image, and new nature, though it be in the understanding, yet it doth so far surpass the reason, as that doth the senses, and is no other thing but the holy Spirit of God, which every regenerate person hath received in some measure; for this is that which did regenerate him, which if any man have not, it is certain he is none of his. It is known to be the Spirit of God, because it works not as reason doth, by arguments deduced from things visible to sense, nor such as can be proved by reasonable consequence, but it is oftentimes directly opposite, and repugnant to reason, as in *Abraham*, and so in all that undergo any trialls, (and who doth not undergo them?)

This new soul, or new life, of the regenerate is not fomented, nourished, or cherished by the elements of the natural, sensual, vegetative, or meerly rational soul, but by the word of God, and the dictates of the Spirit, for which it panteth, as the Hart panteth after  
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the water brooks, and breaketh out for the very fervent desire that it hath alwaies to Gods commandments, which it esteemeth above Gold, and thirsteth after as the body doth for the necessarys of life; and yet the most regenerate, and renewed person hath the flesh and corruption alwaies remaining in him; and must, and doth pray sometimes with holy *David* for renovation. *Create in me a clean heart O God, and renew a right Spirit within me. Cast me not away from thy presence, and take not thy holy Spirit from me.* For we have this treasure but in earthen vessels, we are not assured of the continuance of it, therefore we watch against our inbred corruptions, and pray for divine supportations, knowing our slippery standing, our own weakness, and the strength of our spiritual adversaries, which assails us without intermission. And when we think our selves most strong, we may fall as the great Apostle that denied his Master did, because in the best of Saints the flesh lusteth against the Spirit, and sometimes leads them captive, and suffers not to do the good which they would, but draws them to the evil which they would not, the law of the members warring against the law of the mind. Were it otherwise, there would be no virtue nor occasion of resisting. The sense of which corruption, and uncleanness makes them mourne, bewaile, and abhor themselves in the words of *St. Paul*. *O wretched man that I am, who shall deliver me from the body of sin, and death? Who can say he hath cleansed himself? Who can bring a clean thing out of an unclean?* But yer *St. John* saith, that he that  
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is born of God sinneth not, because his seed remaineth in him, and the 1 *Epst. c. 3.* *I have wrote unto you young men, because you have overcome that wicked one. Love not the world, nor the things of the world.* And *v. 6.* *Whosoever abideth in him sinneth not. Whosoever sinneth hath not seen him, nor known him,* *v. 7.* *Little children let no man deceive you; he that doth righteousness, is righteous, even as he is righteous,* *v. 9.* *He cannot sin because he is born of God,* *v. 8.* *He that committeth sin is of the Devil.* Which Texts are not to be expounded in this sense, that a Saint of God may not be overtaken, or be tempted so above his strength, as to be overcome against his will, as some suppose it is; for then to what purpose doth the Apostle *Paul* enjoyne it as a duty? if any one be overtaken with a fault, restore such a one in the Spirit of meekness, considering that thou thy self also mayest be tempted; unless a good man might be overtaken, and the argument too of the duty is positive, that thou also who art to restore him mayest be tempted, and overcome; therefore do this duty to another, and the promise of lifting up those that fall would be needless, and those many exhortations of our Saviour & all the Apostles to watchfulness, and prayer, circumspection, and carefulness, against temptations of the world, the flesh, and the Devil, seducers, and deceivers, would little become so great teachers if there were no need at all of those duties, and no danger in the neglect of them, nor no possibility that the regenerate person could fall. Then he that standeth needs not to take  
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such heed least he fall, and St. *John* himself also saith in the first Epistle, chap. 5. 17. *All unrighteousness is sin, and there is a sin not unto death.* And in vers. 16. *If any Man see his Brother sin a sin that is not to death, he shall ask, and he shall give him life for them that sin not unto death,* and 1 Epist. ch. 1. v. 8. *If we say that we have no sin, we deceive our selves, and the truth is not in us: If we confess our sins, he is faithful and just to forgive;* and ch. 2. v. 1. *If any man sin, we have an Advocate with the Father, &c.*

But if we were absolutely free from sin, and the power of sinning; what need had we of our Advocate? Therefore it seems by the opinion, and consent of most Men, that when he saith, *He that is born of God sinneth not*, he meaneth the same as St. *Paul* doth express, saying, *It is not I, but sin that dwelleth in me.* And again, *so with my Spirit I serve the Law of God, but with my Flesh the Law of sin, and the Law of his Members lead him Captive.* By which it appears, That the inclination of his mind was to serve God in all holiness of Life; and he delighted in that in his inward Man. And if he chanced to do the contrary, it was unwillingly, and he counted it his unhappiness, and bondage from which he endeavoured to get free. Whereas the unregenerate Man counts sin his freedom, and every holy observance of Gods Commandments, his bondage. And when his Conscience checks him, and forceth him to any walking with God in religious duties, it is thralldom and bondage to him. For his course of Life, and Conversation is to serve the Flesh, and the World; to walk in the ways of his own  
Heart,



Heart, and the sight of his eyes, and is sorry that there is any Commandment to restrain him, and desires not to know it (at least in the strictness of it.) Again, if a regenerate person chance to be overcome by his corruption, and strength of Temptation, he immediately not only loaths the sin, but himself also, that he is no better; and would rather undergo all misery, than fall into the same again. And would foregoe all the enjoyments that he hath, or hopes for in this World, if he could but undo, what he hath misdone. The unregenerate are not so: and as *Solomon* describes the Harlot, *she wipeth her mouth, and saith, I have not sinned*: so do others in the state of Nature, unless their sins be very gross, say, they have not sinned; or if they confess their sins to God, and pray for pardon, they think it is enough to embolden them to sin afresh. And as the Regenerate walk with God, and premeditate, and study, (not how they may commit a sin secretly, and undiscovered, so as to avoid the shame and punishment) but how they may walk closely with God, and avoid every Temptation and Snare of Satan: so the unregenerate study and contrive to sin with advantage. And that place of *St. John*, that saith, *ye have overcome the evil one*, may be upon this ground, that they have overcome the evil one many times, and persist in the conquest of their corruption every day: though peradventure some time the Devil may prevail to overcome them, as it is said, *he shall bruise thy heel*: And though God never leaves Man to be overcome, when he endeavours his utmost, yet

yet God may let him be overcome, as *Peter* was to humble him in the sight of his own weakness when he is confident of his strength that he may depend, and rely more upon God, and seek to him more, and not rely upon his own strength, but ascribe all to God, and his grace. And though *St. Paul* confesseth so much imperfection, and *St. John* so much perfection, both of them will agree in this, that we are made perfect in Christ.

*St. John* further describeth the perfections of the regenerate, *1 Ep. 5. 4. Whosoever is borne of God overcometh the world.* And sheweth how, in the following words, and this is the victory that overcometh the world, even our faith. He tells us the particulars which he means, namely, The lusts of the flesh, the lusts of the eyes, and the pride of life, which all are overcome, for *ch. 3. v. 7.* He saith, *That he that doth righteousness is righteous.* And *10. Whosoever doth not righteousness is not of God.* And *1 Ep. c. 5. 18. We know that whosoever is borne of God sinneth not, for he that is begotten of God keepeth himself, and the wicked one toucheth him not.* Which touching certainly hath reference to the words before, of sinning a sin not unto death, and those words, sinneth not, have the same reference, *viz.* He sinneth not. *de industria Pleno Animo.* Else no man will be found that it can be said of him that he sinneth not. *Noah* whom God mentioned for one of the three persons most acceptable to God, of whom it is testified in the holy scriptures that he only was found righteous, yet he was overtaken by the sin of drunkenness;

this sense is made clear to be the meaning of the place by *Psal. 119.* where in *v. 166.* He saith, *Lord I have hoped for thy salvation, and done after thy Commandments. 167. My soul hath kept thy testimonies, and I love them exceedingly, v. 168. I have kept thy precepts, and thy testimonies, for all my waies are before thee.* He had an eye to all Gods Commandments. But it followeth in the same *Psal. ver. the last, I have gone astray like a sheep that is lost, seek thy Servant.* David did not alwaies keep Gods testimonies, if he had, he had not gone astray, nor needed seeking, neither yet went he so far astray as to forget the way to return, as the words imply which follow, *Seek thy Servant, for I do not forget thy Commandments.* And *Psal. I have not forsaken thee, as the wicked doth.* For when he did fall, as in the numbring of the people, and likewise in the matter of *Uriah*, his heart soone smote him, and he humbled himself with weeping, fasting, and prayer, and sacrificing, and renewing his vows of better obedience, confessing his sins with grief, and shame, patiently enduring such chastisements as God layed upon him. Neither sin nor the punishments which he suffered for his sin could prevail to extinguish his love to God and holiness, because he was regenerate, and borne againe and his seed remained in him; therefore he still retaines good thoughts of God, and his waies, as he expresseth in the *Psalmes*, chiefly the *119.* *My soul breaketh out for the desire it hath alwaies to thy Commandments.* His eyes prevented the morning watches that he might be occupied in Gods word, which

which he saith, he esteemed above Gold, and had chosen for his heritage, because they were the very joy of his heart, and this carried him forth to praise, and extol the excellency of Gods word and Commandments, saying, *Thy testimonies are wonderful, therefore doth my soul love them.* And again, they are tried to the utmost. They are exceeding righteous, and true.

*I have more understanding than my teachers, for thy Commandments are my study. Except my delight had been in thy Commandments it had not failed, but I had perished in my trouble. Thy word giveth light, and understanding to the simple. And in Psal. 18. The law of the Lord is an undefiled law converting the soul, the testimony of the Lord is sure and giveth wisdom to the simple. The statutes of the Lord are right, and rejoyce the heart. The Commandment of the Lord is pure and giveth light unto the eyes. The fear of the Lord is clean, and endureth for ever. The judgments of the Lord are true and righteous altogether, more to be desired are they than Gold, yea than much fine Gold, sweeter also than the hony and the hony comb. Moreover by them is thy Servant taught, and in keeping of them there is great reward. His hatred also was changed to hate that which God hated (as he saith) *I hate them that hate thee.* And *I hate all false waies, but thy Law do I love.* This holy love makes the yoke of Christ not only easy, but delightful. As Solomon expresseth, Prov. 1. *Her waies are waies of peace, and all her paths are pleasantness. And those that walk in her paths shall not stumble, for all her paths are right paths.* And they*

know that these paths are right, and lead to happiness, peace, rest, and life, for that experience they have had already, and taste of those heavenly gifts and power of the world to come, they retain with good liking, and they thirst for a further enjoyment of them; albeit God suffers them sometimes to fall, that they may know their own weakness, may learn humility, be more diligent in prayer and watchfulness, live more by faith, and depend upon God, and ascribe all to Christ Jesus, who is all, and in all; and that they may go out of themselves, as St. Paul did, when he desired to be found in him, not having his own Righteousness, for he saw the imperfection and insufficiency of his own Righteousness, and therefore sought it in him; *Who of God is made unto us Wisdom, Righteousness, Sanctification and Redemption*; for he is the only Righteousness on which we can trust for our Justification, *Jehova Justitia nostra, & omnis justitia nostra pannis menstruata*. God that hath found folly in the Angels, sees iniquity in our best duties; and that *all have sinned, and come short of the glory of God*, and are righteous by God's mercy only, not imputing their sin. As *Psal. 32. Blessed is he whose unrighteousness is forgiven, and whose sin is covered. V. 2. Blessed is the man unto whom the Lord imputeth no sin, and in whose spirit there is no guile*: That all flesh may be silent, and all mouths may be stopped before him. But God overlooks the frailties of those that are sincere before him, in whom there is no guile, hypocrisie or dissimulation in their love to him: who eschew their own sin, which their nature is most



most inclined to ; As *David*, in *Psal.* 18. 23. saith, *I was also uncorrupt before him, and eschewed my own wickedness.* They allow themselves in no sin, nor in any degree of sinfulness. As *Naa-man* the *Syrian* would be excused in bowing to *Ammon* in the house of *Rimmon*. So many seeming righteous, are holden captive by some one lust, which they like not to have spoken against. But those whom Christ gave himself for, he hath redeemed from all iniquity, and purified them unto himself a peculiar people zealous of good works. Albeit their best works are imperfect, for who can bring a cleane thing out of an unclean thing ? not any, yet are they who are Christs redeemed ones, zealous of all good works, and ( with *David* ) they can say they have an eye unto all Gods Commandments, and have put off the old man and all his works.

And it is from a principle of love, and desire from the sense of Gods love to them, and the desire of obeying him, who hath so obliged them, together with a love and liking they have to the waies of God, by reason of the new nature, begotten by God in them, in the act of regeneration. This Divine love breathed, lived, and moved in *David* when he said, *What shall I render unto the Lord for all his mercies towards me ? And Oh how I love thy law.* And in the same manner the Servants of God find it to move, and it is the fulfilling of the law in Gods account and acceptance.

As on the contrary disobedience proceeds from unthankfulness to God for his mercies, and forgetfulness of them, whereby the love of God is extinct, as in the rebellious *Israelites*.

They remembred not his marvelous works that he had done, but were disobedient at the Sea, even the Red Sea, *Psal.* 106. 13. Within a while they forgot his works, and would not abide his counsell, but lust came upon them in the Wilderness. That it is the way of Gods dealing with his people thus to oblige them to his service by beneficence, and bounty, and wonderful deliverances wherein his hand, and almighty power onely could help us, appears by *Psal.* 107. Which recites the wonders which God wrought for the *Israelites* in *Egypt*. Whereby he delivered them from that thralldom, and afterwards brought them to the promised land that flowed with Milk and Hony. The end of all which, is expressed in the last *ver.* That they might keep his statutes, and observe his laws. When God bestowes such great mercies upon us, as astonish our understanding, as he did to them, they were like men that dream when they were deliverd from Captivity, when he delivereth us miraculously, just then when we are at the very brink of destruction, when the knife is at our throats, or like brands pulled out of the fire, so are we rescued, and sometimes we are so rescued from the precipice of Hell before we are consumed, it is no cause that may induce us to think that we are better than others, or that it is for our own righteousness sake. God forwarneth the *Israelites* from such misconceptions, and that caution seemeth to imply that we are prone of our selves to such delusions, God commands them when they bring their offering to say, *A Sy-rian ready to perishe was my Father, &c.*

But

But the cause that moved God was from himself, because of his love, and favour which he had to them; his goodness only was the efficient cause, and the final cause his own glory; and so it is of all our deliverances, that we being delivered should serve him in holiness, and righteousness before him, all the daies of our lives. Sutable thereto is the practice of Gods Servants, for they ascribe them not to their own merit, but reflect upon their own unworthiness, that they may ascribe the more to Gods free goodness, and mercy, saying with *David, What am I? and what is my Fathers house that thou shouldst do such great things for me? Psal. 116. 9. And Psal. 8. Lord what is man that thou art mindful of him? or the Son of man that thou visitest him.* And St. Paul admires Gods mercy to him, who he saith, *Was the least of the Apostles, and not worthy to be called an Apostle.* Which humility of mind, and sense of our own unworthiness, kindles the flame of our holy love to God for all his goodness, and excites our Zeal to do all we can for God. And not only the mercies received, are improved to inflame our affections to love God our great benefactor, but the mercies also which we hope for, and expect hereafter, as in 2 of *Sam. 7. 19. David speaks to God, Who am I O Lord, and what is my house, that thou hast brought me hitherto! And this was yet a small thing in thy sight O Lord God, but thou hast spoken also of thy Servants house for a great while to come, and is this the manner of men O Lord God!* Though men, the more they have done, the less we can expect from them, yet

with God every mercy is an earnest of a greater, therefore he argued well that said, *The Lord delivered me from the Lyon, and Bear, and will deliver me from this uncircumcised Philistine.* So did *St. Paul*, saying, *The Lord hath delivered me, and will deliver me.* And this assurance, and hope alone in the want of all outward comforts by the strength of faith was able to support holy *Job*, for therefore he was a conquerer over all these fiery darts of Satan, and was able to do, and suffer the good will, and pleasure of God, because he believed that his redeemer lived, and that he should see him at the last day. A further improvement, the heavenly soul makes of mercies to engage its love and affections to God in the consideration of the overplus which God in his great goodness, and liberality bestowes upon us above our desires, and requests: as when *Solomon* asked wisdom, God bestowed upon him riches, and honour; and when *David* asked life, God gave him a long life, even for ever, and ever. So *Abraham* asked a child, and God gave him seed as the sand of the Sea. And we know of our own experience, how God hath exceeded our requests, for many temporal blessings, which for the present when we had received them seemed great to us, and to a thankful heart they will alwaies seem so, and have the same operation to affect the heart with burning love to so great a benefactor. But much more that overplus of eternal happiness, which the Saints believe they shall receive. *For eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what the Lord hath prepared*

pared for them that love him. And as a Virgin beloved puts not an estimate upon the gifts of her Lover according to their meer value, but according to the respect which she hath to his love, whereof they are pledges, so the heavenly soul also looks more upon the love and favour of God shewed in his mercies, than upon the benefit it receives by them, as *David* expresseth in the *Psalmes*, *Psal. 63.* saying, *Thy loving kindness is better than life it self.* Therefore saith the Spouse in the *Cant.* *Let him kiss me with the kisses of his mouth, for his love is better then Wine.* Which holy love, the soul delights in, and by it all duties in religion and works of piety, charity, and mortification are made easy, delightful, and desirable, and not burthensome. And so love may be said to be the fulfilling of the law, because God accepts the will of them that are carried by this principle. And they likewise accept of all that comes from God as from his love, whether it be affliction, or prosperity, because they believe that God will bring good out of evils, and cause all things to work together for their good, and will shew his love and faithfulness in delivering them, and will give them their hearts desire, if they delight themselves in the Lord. (*Psal. 37. 4.*) And injoy themselves in serving him, call the Sabbath a delight, and as the Spouse in the *Cant. ch. 1.* *Sit under his shadow with delight.* If they trust in him, hope in him, rely upon him, stay themselves upon him. All which duties, and all others they can do in some degree through Christ that strengthens them, from whom they have all their



their sufficiency, whose Grace is sufficient for them, though of themselves they can do nothing, not think a good thought, for his strength is perfected in their weakness, and his Spirit helpeth their infirmity; for instance, in the duty of Prayer; they will approach the Throne of Grace, to pray, and praise God, though they feel in themselves dulness, and indisposition; because they have found assistance in former duties, from Gods Spirit enabling them, when they were as much indisposed as at present, therefore they do hope for, and expect the like again; and therefore they go on assured (as *Abraham* was) that God will provide himself a Sacrifice.

A parallel instance is that which *St. Paul* experienced, when the *Stimulus in carne*, the provocation, or irritation in the Flesh buffeted him: First, he is sensible of his own weakness and useth violence upon himself, and keeps under his body; yet he did not trust in these means, because he knew their insufficiency. Therefore he seeks help and assistance from him that is All-sufficient, and besought God against it; that it might depart from him, which God was not pleased to grant, as appeareth, because the Holy Man was subject to be transported with Pride, because of the extraordinary privileges, and abundance of Revelations, given unto him. Yet he obtained that which was better for him, Grace sufficient, for when he was weak in himself, he was then strong in Grace. And that *Stimulus* suffered to remain to prick the bladder of his Pride, and pro-

probably for the same reasons God may suffer many of us to undergo the like buffetings from our corruptions, and yet support, and sustain us in the encounter, that we fall not. If we be careful as the Apostle was, to make use of the same means, *viz.* subduing our body, and prayer. For we have all the same promises, as these men had, and the same means to obtain Grace and Life Eternal: To know God and Jesus Christ whom he hath sent; and he that hath but the hope of Eternal Life purifyeth himself, even as he is pure, and this purifying is by denying our selves, taking up our Cross, and following Christ, which is the Act of Faith, and the Life of Faith. And by Faith too, it is scarcely attainable, with great difficulty, as our Saviour himself tells us, *Luke 3. Strive to enter in at the strait Gate, for narrow is the way; And the righteous shall scarcely be saved, &c.* And those who have both Faith whereby they are able to overcome the World by Gods assistance, and the Spirit too to assist them; yet these find that though the Spirit is willing, the flesh is weak. That is, though thou subdue it never so much; yet, though it be subdued, that it dare not much oppose, yet it will still be unable to keep Pace with the motions of the Spirit. Yet I fear too, that it will never be so subdued, but I shall be forced to bewail my self often with the words of the Apostle, *Romans 8. The Law is Spiritual, but I am carnal*, but as he disowned himself in this person, saying, *'tis no more I, but sin that dwelleth*

*leth in me.* So may every child of God whose will is as his was; and useth the means that he did. And so will God own them for that which is his Image in them. By this the Apostle sheweth the enemy with whom he had fought the good fight, and having fought it, he assures himself, that God will give him the Crown. And having sowed the seed, he expects to reap the same he sowed; for he sowed to the Spirit, and of the Spirit hoped to reap life everlasting, which the Righteous Judge will give to all that love his appearance, *Rev. 22.*  
*Let him that is holy be holy still.*

*Meditation 5.*

The meanes which the soul useth to attaine its renovation, and to preserve and persevere in it; Are fervent prayer to God for it, diligent reading, meditation, mortification, and continual self denial, Zeal of God, an earnest thirst after a greater degree of grace from the sense of its own weakness, and failing, a forsaking the world, its hopes, and feares, and worldly interests, profits, joys, and greifes. Faith, hope, and watchfulness against temptation, to watch the mouth and the heart. Patience in suffering wrongfully, humility, or to be little in his own eyes, for God gives his grace to the humble. To set God alwaies before us in his omniscience, omnipotence, infiniteness of his holiness, glory, and goodness. A timely and earely seeking it, and entertaining it when it is offered to us without delaies, else when we seek we may be rejected, as in *Prov. 1.* *Be-  
cause*

*cause when I called you answered not &c.* Unweariedness in their race. To have an eye to the recompence of reward and not to fear them that can only hurt the body but be in the fear of God all the day. *To abstain from all appearance of evil, 1 Thes. 5. 22.* Not only from known sins, but from things that have but some complexion of evil, for such is the purity of Gods nature that he hates every species, or shew of evil. And such perfection doth he require in his Servants, as it is expressed by our Saviour, *Math. 5. Strait is the gate, &c. Be ye perfect as your Heavenly Father is perfect.*

A holy appetite to the word of God, and communion with God in every ordinance, as prayer, praise, the communion of the body, and blood of Christ Jesus in the Lords supper, *Mat. 5. Blessed are they that hunger, and thirst after righteousness, for they shall be satisfied, Psal. 42. 2. My soul is thirst for God, yea even for the living God. When shall I come to appear before the presence of God.* This sheweth how he practised. Another meanes like unto this is that of St. Paul not to account, that we have attained, but to press forward.

Also it is appointed as a necessary means to attain this end, by our Saviour himself, that we learn of him, and we are taught so to do by the holy Apostles. *That we should walke even as he walked, 1 Joh. 2. 6.* Hereby we know that we have his nature, his image, his Spirit, and union with him we ought then to imitate his humility, whereby he became man, and took upon him the form of a Servant, in his meekness, *Isa. 53. 7. He was oppressed, and afflicted*

*afflicted, but opened not his mouth.* He gave his back to the smiter, and his cheek to them that plucked off the hair, and hid not his face from spitting. So ought we to bear injuries with patience, and not render evil for evil.

3. In his willing and perfect obedience, *Psal.* 40. *I delight to do thy will, thy law is in my heart.*  
 4. In love, *Ephe.* 5. 7. *Walk in love as Christ loved us.* Let husbands love their wives as Christ loved the Church. 5. In perfect charity, we must pray for our enemies, as he did: 6. In diligence in religious duties, he prayed all night, he went constantly to the Synagogue on the Sabbath day. 7. In our Reverence in holy Worship, he fell on his face, or kneeled, yet he had the Spirit without measure. 8. In his contempt of the world; *My Kingdom* (saith he) *is not of this world.* 9. In heavenly-mindedness, his custom was to instruct of Heaven out of ordinary conferences; as when the woman spake to him of water, he spake of the water of life: So must we have our conversation in Heaven. 10. In his faithfulness in his function, *Heb.* 3. 2. *Who was faithful to him that appointed him, as Moses was faithful;* he was daily in the Temple, and went about doing good; and therefore in his last prayer said, *It is finished.* 11. In self-denial he said, *I seek not my own will, but the will of him that sent me.* He would not suffer them to divulge his miracles, nor be made a King. 12. In his zeal: 'Tis said of him, *The zeal of thy house hath even eaten me up.* 13. In his Truth, he saith, *To this end was I born, that I should bear witness to the Truth.* 14. In his obedience to his Parents. 15. In his publick spirit,  
 he



he was born and died, and rose again upon a publick accompt,

*Sic oculus, sic ille manus, sic ora movebat.*

Those that are otherwise, are not holy, as they ought to be, therefore let us press forward, and pray, that we may receive of his fulness grace for grace.

The last means, but not the least, is Repentance; the same which was the first, not a slight confession of our sins only, with sorrow for a day, as the Prophet *Isaiah* expresseth it, *Isa.* 58. 5. To hang down our heads like a bulrush for a day. Wicked *Ahab* did more than so. Thy itony heart will endure more malliating than one daies contrition, and not be broke. But such sorrow as may work a change, as that of the *Ninevites*, *Jonah* 3. 8, 10. They turned from their evil way, cloathed themselves in sackcloth, and cryed mightily to God. And since notwithstanding our repentance, our corruptions, and our spiritual enemies do sometimes prevail against us, we must as oft as we fall, rise again by repentance, and mourn over the sinfulness of our nature, as *David* did, *Psal.* 51. *In sin hath my Mother conceived me :* And *Paul*, *When I would do good, evil is present. O wretched man that I am :* And this we shall have cause to do as long as we live ; and this causeth us to iterate our repentance which we first made upon our conversion ; as it did in holy *David*, and *Job*, calling to mind the sins of their youth. For I conceive the method of the Argument of the penitent is, that he believes that his sins were sharers in procuring those bitter sufferings to his Saviour, which he cannot think  
of

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of without grief, and breaking off those sins ; and that grief leads him to believe that Christ in his sufferings had respect to his sins ; that affords comfort.

*Meditations of Repentance.*

Mot. *The Sacrifices of the Lord are a troubled spirit, Psal. 51.*

When I have fallen into any sin, I immediately perceive my loss of my innocency, as our first parents did, and the injury done to God. And then I loath my self, and would give all I have to be restored to my guiltless state again, if I could but undo that which I have done, and I resolve to spend all my life in weeping, fasting, and prayer, if so be the Lord will have mercy upon me, and pardon my sin, and not destroy me, then I see that nothing I can do or suffer can make attonement to God for my sin: But my steadfast resolution is that I will never sin more. O Lord give me the same minde now and ever, that my sins may be ever in my sight to bewaile the loss of my innocency and the injury done to thee, to loath my sinful self, to endeavour night and day, to undo those sinful acts by teares of repentance, mourning, humble, confession, prayers, fasting, charity, and severe watchfulness against my corruptions the duties of mortification, and self-denial. And to renew my vows, and resolutions never to sin more. And for the remainder of my days to abstain from the least degree of every sin, and not to go as far as I think I may lawfully do in the satisfying of my senses, and passions,

passions, least I be drawn in one degree too far. That the Lord may behold my grievous sorrow and repentance, as he did *Peters* and *Dauids*, and may have mercy upon me, and pardon me, and not destroy me, and take his holy Spirit utterly from me as he did from *Saul*.

O Lord, (Though my sins are as scarlet) do thou wash me thoroughly with the blood of my Saviour which onely can purge my sins, and is the only propitiation to atone thy wrath, and to reconcile me to thee, and restore me to everlasting righteousness better than mine own which I lost, and makes me white as Snow, and being so washed, and cleansed, I shall have communion again with my God, and peace of conscience, and abhor those sins that caused my Saviours sufferings.

Lord, thy mercy would have no object, if there were no misery. All that are descended from *Adam*, have been prodigal Sons, as he was; and by their prodigalities have forsaken thee daies without number, and have sought out to themselves many inventions. I find in my own heart, that I would stay from thee, and never return to thee, if I could but find empty husks to satisfy the thirst of my soul, which are only fit for the voluptuous Swines of the world, and can never satisfy.

Thou sittest upon a Throne of grace, to this can we come by Christ only; through him we may come boldly, and find mercy in a time of need; and all that come unto thee, come by this; and to this I desire to approach, that I may find mercy in this time of need; receive me, I beseech thee, as a returning Prodigal, desirous

to break off my sins by repentance and a new life.

Lord give me that Repentance that I shall never repent of; that I may search and try my waies, examine my own heart, and discuss all my actions, what I have done, through the whole course of my life let me performe this duty by thy assistance that I may not run on in wickedness without regret, as they did of whom the Prophet *Jeremiah* speaks, *Jer.* 8. 6. They said not, *What have I done?* I will therefore make this reflection seriously, particularly, and constantly.

In this Examination I will consider the bate that caught me, and deceived me, that I may abhor it as a mean, base, and vile thing to be put in the scales against that communion with God, his favour and hopes which the soul had in God, which it lost by that sin as to its present feeling, and if it should at any time reinforce its allurements, I will reject them utterly, and not have to do with them any more.

I consider also the present, and future evils brought upon my soul by this sin, for though I must not dispaire of pardon through the al-fufficient merits of my Saviours sufferings, yet I find my self fearful, and ashamed to approach the throne of grace, least I should find him a consuming fire. I am undisposed for every holy duty, and deprived of the assistance of the Spirit. And not only so, but I am as it were left to my self with the tempter, and see none to succor me, and I know not what to take in hand with hopes of success, I am at a loss what I should do, because I seeme  
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to have lost God who hath withdrawn himself for my sin, and hides his face. I am also made naked, and destitute, for he was my defence, and shield, my strength, and refuge, my hope, and helpe in trouble. I have wilfully opened a gap to let in a stream of corruptions, a Breach is made in my spiritual Castle for all the enemies of my soul, to break in at, and I am disposed to greater sins which by little and little creep in, and get ground by degrees till at last it reigns uncontrolled, and brings us in the end to a hardned heart, a seared conscience that cannot repent, and eternal damnation.

I consider also what might, and ought to have drawn me from my sin to the contrary virtue. What strength of humane reason, what moral precepts, natural modesty, and shame, fear of being seen, examples of moral, serious, and religious men to the contrary serenity, of mind, the publick good, and my own private good, contentation, and tranquillity, and happiness with many more motives from the light of nature and good education ready to inform and restrain a mind willing to be virtuous.

Besides innumerable, other restraints from the word of God, the instructing of the Spirit. The life of faith, the fear of God, and his alseeing eye, the terror of the curse upon the disobedient. Hope of Heaven, and eternal recompences to the obedient, the exceeding and eternal weight of glory which is laid up for us, the exceeding precious promises, able not only to support the soul of a believer in the greatest difficulties, but also to ravish it which excess of joy under the greatest sufferings. Besides if I had no



such light of nature, no education, no knowledge of the scriptures, and humane precepts, no knowledge of histories of Gods dealing in judgment with other sinners who have felt the truth of all the threatnings denounced against sinners, as *Josephus* and the scriptures, and other writings testify the *Jews* did, and all notorious sinners have done, and daily do; if I had no promises to allure, no threatnings to drive me, no conscience to testify unto me, no testimony of other men in all ages both wicked, and righteous; yet this one argument were perswasive enough to have deterred me from wickedness to the service of God, namely, my dependance on him for the necessities, and conveniencies of life, my supplies, my sustentation and preservation from imminent dangers, unexpectedly surprizing me. This might be sufficient to make me bewaile my own improvidence, and folly in casting away my succour, my hope, my sustentation, safeguard, and preservation, for that which hath not profited me. I therefore with grief of heart bewail my self. But that which may cumulate more grief is to consider the ungratitude of my sinful soul for so many mercies received which have transported me with admiration. As when I received form the hands of the Lord houses that I built not, and wealth that I laboured not for, whereby I was delivered from getting my bread with the sweat of my brow, and the labor of my mind, and body, in pain, and sorrow, with continual carping, and caring, and restlessness, the benefit whereof I continually enjoy with comfort, therefore my duty of gratitude obligeth

obligeth me to consider what I shall render to God, and to use these mercies to his honour and glory, and not to abuse them to his dishonour in sinning against him. And when I have done the contrary, I have dealt unworthily with so good a God; for if *Hanna* would needs retribute for one mercy, what must I do for so many? The many deliverances that God hath wrought for me in bringing me out of troubles which I have sometimes brought upon my self, sometimes my enemies have brought upon me, sometimes the hand of God hath brought upon me, and my relations, either for our sins, or for our trials, out of all which the Lord delivered me; so that I can testify, and set to my seal, that God is true, and hath performed all his gracious promises to me, that he hath made to them that fear him. He hath been with me in six troubles, and in the seventh he hath not forsaken me, his deliverances have exceeded both these numbers, therefore I must confess that he hath also verified his largest promises to me, saying, *I will never leave thee, nor forsake thee.* And also when he saith, *No weapon formed against thee shall prosper.* And when he saith, *Open thy mouth wide, and I will fill it.* For his mercies have been greater than my desires, and my tongue would fail me to recount them.

All which fly in my face, and testify against me when I sin, for how can I recount all his benefits which I have received from him, upon which I live, beginning with that of being born of virtuous parents. And all the deliverances which he hath wrought for me, in abundance of mercy, and chiefly that he hath delivered my

soul from Hell. But I must reflect upon my sin with shame, and confusion of face, with loathing, and abhorring my self in sackcloth and ashes, with fasting, and depriving my self of all comforts, and injoyments, with humiliation, and abasing my self with earnest and humble supplications, sighs, and tears, of a contrite heart; but when I consider the vows, promises, and protestations which I have made to God in my time of trouble, when I sought to God for my deliverance, and that he did pluck me as a brand out of the fire, and did hear my prayers, and delivered me, and did grant my requests above my desire, or hope, as he did *Jacobs*. These broken vows put me to shame, and cause me to abhor my self, and with *Ephraim* to smite upon my breast, desiring in my heart that I could do any thing whereby I might but undo one sinful action, or that I could expiate the same by any sufferings, but my conscience tells me that all I can do or suffer, through the whole course of my life, will not be sufficient to expiate, or atone for one sin, so as to make me innocent again. Therefore I have resolved, and vowd to sin no more. And I have wished my self dead, that I might no more sin, and I have resolved to separate my self from the world, that I may spend all my time in serving God, who hath not dealt by me after my sins.

Thy word (O Lord) hath shewed me, that if thy people repent them of their sins, and forsake them, though they be as scarlet, thou wilt make them white as snow, and thou wilt abundantly pardon them, and thou wilt repent thee of the evil which thou bringest upon them.

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If *Ahab* go mourning, thou wilt not bring the evil in his days, and all thy threatenings are only conditional, unless we repent. So the City of *Ninivie* diverted thy wrath by turning unto thee, and seeking thee, with fastings, and prayers. This duty all the Prophets taught. This St. *John* the Baptist preached, Saying, *Repent for the Kingdom of Heaven is at hand.* This our Blessed Saviour, and his Apostles taught. Therefore let me practise this so necessary a duty, but unless thou inablest me with thy grace, and unless thou givest me repentance, I cannot have it of my self, because my heart is hard of it self and thou only dost mollify it by the word, and thy Spirit. I will therefore beseech thee for this grace, saying with *Ephraim*, *Jer. 31. 18. Turn thou me (O Lord) and I shall be turned, for thou art the Lord, for of my self, I am under thy Chastisements untamed, as a Bullock unaccustomed to the yoke.* But if thou turnest me, thou wilt open my ear by discipline, thou wilt open my eyes, and mollify my hard heart; I shall be instructed, convinced of my errours, and smite upon my breast, and repent, and be ashamed. Thus *Ephraim* did *Jer. 31. 19. Surely after I was turned I repented, after I was instructed I smote upon my thigh, I was ashamed, and confounded, because I did bear the reproach of my youth.*

Lord we ascribe this, and all our graces unto thee, thou workest in us both to will, and to do, as St. *Paul* said, *That he laboured more abundantly than all, yet not he, but the grace of God in him.* It is not sufficient that thou commandest all men to repent, but that godly sorrow which worketh repentance is from thee also.

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By this we are sorrowfull for our sins, for sins sake, and not only for fear of the punishment, as *Eſau*, when he ſought repentance carefully with tears becauſe of his loſſ, as alſo *Pharo* repented of his ſins, but the plagues being removed, he returned to his ſin again. And the *Iſraelites* when God conſumed their dayes in vanity, and their years in trouble, and when he ſlew them they ſought him, but within a while they forgot God. And God alone can give this ſorrow, becauſe he alone can open the eyes to let us ſee our ſelves, & know our ſelves, and let me ever ſeek my light in him (*Act. 26. 8.*) *For God is light, and all light is from him.*

The Spirit ſhews us our ſelves in the glaſſ of the law, which ſhewes us our ſinfulneſſ, and our loſt undone condition by reaſon thereof, and that ſin is the worſt of evils, becauſe it is the cauſe of all other evils, and without this conviction we cannot repent, becauſe we are deſtitute of light in our ſelves, to ſee our ſelves, for by ſin our understanding is darkned. (*Eph. 4. 18.*) And *1 Joh. 2. 11.* *He that hateth his Brother, walketh in darkneſſ, and knoweth not whither he goeth.* He wanteth light, and ſight too, *Job 24. 13.* *They rebel againſt the light, and know not the waies thereof.* Naturally we ſhut our eyes againſt the light as the *Jews*, *Joh. 12. 37.* Though Chriſt Jeſus had done many miracles among them, yet they believed not in him, though alſo he ſpeak as no man ſpake, his enemies being judges. And becauſe our natural eſtate is a ſtate of unbelief, therefore we in that eſtate oppoſe the light of Gods word as is ſaid, *Luke 16. 4.* Though one ſhould come out



out of Hell, they would not believe.

Again, I find I cannot repent of my self, without Gods grace inclining me: Because naturally my heart is proud, and unhumbled, and sees no use of Christ. And therefore it must be humbled by grace, for Christ came only to seek, and to save that which was lost, and sensible of their lost condition; their Spiritual sickness, and fly to Christ as the man slayer did to the Cities of refuge, or the prodigal after he could not find relief in the husks, would then returne to his Fathers house. Again, I find in my self that my nature, when dejected, is inclined to repentance too violently, as the *Corinthians* who sorrowed over much, or rather like that of *Judas*, ready to make away my self, if Gods supernatural grace did not help me, by applying some word of comfort out of the Scripture. Then if my repentance cause not a dejection, I fear it is too cold, like that of the *Israelites*, when God slew them, then they sought him, but presently they forgot that God was their redeemer. Therefore I pray for Gods grace so to convince me of sin, that I may be also convinced of righteousness too, for he hath said, *That if we confess our sins, he is faithful and just to forgive them.* That I may not sorrow as those who are without hope, nor hang down my head like a bulrush, for a day, but that I may sorrow to amendment, and better obedience, for unless it attain to that end, and proceed from these causes, I must not account it a godly sorrow working to repentance. But a worldly sorrow or a devilish sorrow, for they also fear, and tremble, but  
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they cannot turn unto God, with their affections, and endeavours, *and bring forth fruit meet for Repentance*, nor be renewed in the Spirit of their mind, which is the only true Repentance.

I find in my self sometimes motions of the flesh, suggesting that I have time enough to repent. But I pray that whilst it is to day, I may lay hold on the seasons of Grace, that I may remember my Creator in the time of my youth; least sin grow to a habit, and by custom seem to be no sin, and becomes a second Nature, that it cannot be parted withal. And in the first of *Proverbs* 'tis said, *Because when I called, ye answered not; therefore ye shall call and I will not answer*; which our Saviour testifieth that the Jews found true, when he wept over *Jerusalem*, and he rejected those who made excuses when they were invited.

I fear, and am jealous, that my Repentance is not so sound as it ought to be, because I am not so sensible of the evil of sin as I ought: for though immediately after the commission of sin, I apprehend great evil in it, in making me liable to all Gods Judgements, here and hereafter; and that it deprives me of all good. First, my hopes of Eternal happiness hereafter, and the great and precious promises made to the obedient. And if not that, for there remaineth hope of Repentance, yet there is great loss, and punishment to all sinners though they repent. As *David* found when he numbred the people: When God offered him his choice of the three Judgements. And when he denounced that Judgement against his Family.

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Family. That the Sword should never depart from it. And *Lot* for his drunkenness, and lust, suffered shame, all the days of his life, and the curse upon his Seed. Besides the outward losses, I cannot sufficiently value the inward Spiritual loss; when I have no access to the Throne of Grace with any confidence, but am afraid to approach to it: nor can have any comfort in meditating of God's Word and Promises, as if I heard a voice, saying, *Why dost thou take my Laws into thy Mouth, seeing thou hatest to be reformed, and hast cast my Commandments behind thy back*; or, if I do meditate of Gods Word, and his Promises, and his Goodness, I find not such sweetness and delight in my Meditations as I did before I had sinned. On the contrary, I find these Spiritual losses: First, Great advantage given to my Spiritual Adversary, to insult over me, as if I were guilty of all sins, by this one sin, and the same disobedience that lead me to this, would lead me into all sins; (which God forbid.) And my own Conscience is ready to accuse me of all sins for this one. Alledging to me that it was only Gods restraint by afflictions, that hindred me from falling into all sins; and that now he is like to leave me, because I have left him; and so I am like to be as guilty as any Man ever was. Next, that he finds another advantage to tempt me to a further degree of sin; suggesting to my mind, that I am so far engaged in Sin already, that I am lost, and God hath cast me off, and I can be no more undone, if I proceed further in sin, to which suggestion if I am but once drawn to yield, he will easily

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easily draw me deeper and deeper ; but I pray that he may never draw me to the belief of this. A further evil I find as great as any ; that the guilt of all my sins, both of Omission and Commission that ever I was guilty of in all my Life-time, now flyeth in my face with aggravation, as if they were unpardonable (so doth my conscience aggravate them) and my Spiritual adversary is ready to perswade me to despair, because I lie under so much guilt ; and God so just, that he punisheth sin where ever he findeth it, as he did in our first Parents, and all Mankind for the guilt of one sin. All which evils, and many more, which sin bringeth and hath brought upon others, I am sensible of with fear and grief in a great measure, immediately after the commission of sin. Yet I find it hard to keep in my mind a continual dread and fear of every sin, and watch against it so strictly as I ought, though I have felt the bitterness of it. And though I can say with *David*, *my Iniquities are gone over my Head, and are a sore burden too heavy for me to bear.* I pray therefore, that they may ever be in my sight, that I may be sensible of the burthen of them, and of all the evil in them ; and weep for them day and night as he did for his, and may bring forth fruit meet for repentance. That God seeing it, may turn his face from my sins, and may blot out all my misdeeds, when he shall behold my heart broke, and beaten to pieces by the burthen and weight of my sins, which sacrifice the Lord doth not despise. And when he shall behold me abhorring my self, he may not abhor me. But when I confess them,  
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am sorry for them, and forsake them, he may blot them out, and my soul may be assured that they are pardoned in Christ Jesus, that he hath borne them. And that he had an eye unto me in his sufferings, and hath washed me clean with his blood, and made me white as snow, that by his stripes I am healed, and that my name is written in that free pardon that he hath purchased. And that I owe unto him all that I have or can do for this mercy. Though I have forsaken God as an adulterous wife doth her husband for other lovers, and given my affections to others, and taken it off from God, whereby I must confess that I have deserved that God should cast me off; yet because he hath declared, that though a man will not receive again such a wife, yet God will receive again such people, and invites them to return unto him, therefore I returne again unto God, trusting in this his word of promise, that he will receive me again into his love, and favour, with everlasting mercy, and kindness.

And I will henceforth resolve never more to entertain any thought that may tend to seduce my affections from so good a God, or corrupt my love to him, but will watch strictly against such as would allure me, and deceive me, and pray to God to assist me, since these my spiritual enemies are too subtil, and too strong for me alone to deal withall without his assistance, which he hath faithfully promised to lend me, when I heartily, and earnestly crave it in my time of need, and distress. And then I shall be able to resist, and overcome those that allure me to betray me, and performe



erforme and keep my vows which were first made for me in my baptisme, and often since that renewed by me in times of trouble, and imminent dangers, and at the sacrament of the Eucharist, especially when I first I enjoyed the happy priviledg of those holy mysteries, also when first I espoused my self, by my own choise, unto my Maker.

I am prone to look upon my own sins as little. Oh that I could have the same apprehensions of my own sins, as I have had of other mens, for I have said, *If I had sined as they have, I would have spent all my life in weeping, fasting, and praying, cloathing my self in sack-cloath, washing my bed with my tears.* If so be the Lord would heare me, and have mercy upon me, and pardon me. And how neere those very sins have I come.

Though I cannot attain the same degree of sorrow for my sins, as *Peter* did, when immediately after he denied his Saviour he went out, and wept bitterly, and as it is written of his life, he wore channels in his eyes, by his frequent tears for that sin. Though I cannot with *David*, *Wash my bed, and water my couch with my tears, and mingle my drink with weepings, because of my sin;* yet will I endeavour to supply what is lacking in the degree of my sorrow, by the duration, and continuance of it. And make sin the only matter of my sorrow, and thereby I shall be better inabled to avoid my falling into the same again, and though I cannot wash my self clean from the guilt of my sins by mine own repentance, because the blood of Christ only can cleanse us from

from our sins, yet this is the condition necessary to make us subjects capable of being washed by the blood of Christ, which is communicated to us in the Lords Supper to wash and cleanse, and heal our penitent broken hearts. Therefore will I look unto him hanging upon the Cross, and shedding his precious blood to make satisfaction for my sins, and bearing the iniquities of us all, that we might have pardon of sin, and peace of conscience in him. And those which he hath invited to come unto him that he may give them rest, are such only as are weary, and heavy laden. And he only can give it, because the soul that receiveth it must come empty handed, as it is intimated, *Isa. 5. 15. Come buy Wine and Milk without money, and without price.* Such whose consciences are weary, and labour under the burden of sin, and go mourning by reason thereof, and are ready to sink, and faint under Gods chastisements, such a one can find no rest in the creature, nor in it self, till it come to Christ, then mans misery is Christs opportunity. *They that are sick need a physitian, not they that are whole. Neminem venientem arceat a gracia sua.* There are none excepted out of this free pardon, therefore not I. All that will come may, all that did look up to the Brazen Serpent were healed.

I thus being burdened with the weight of my sins, and weary of them, and fainting under them, languishing for want of comfort, and easement, find this invitation from him that is ready to relieve me, and all men freely, without any merit of mine. Beseech him to take away  
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this my burthen, to give me a new heart, and to heal my soul. That he would give me redemption through his blood, even the forgiveness of my sins, *Ephe. 1. 2.* And seal it to my conscience, that he hath borne my iniquities, and hath taken them away, and cast them into the bottom of the Sea, that he would give me this balme of *Gilead* (his precious blood) to cleanse me from all my sins, and to heal my wounded conscience, and by his word to heal my corrupt nature, I come unto him for faith in him, which I have not of my self, it is the gift of God, *Ephe. 2. 8.* *I come and beg his Spirit to quicken me with a new life, Ephe. 2. 1.* You hath he quickned who were dead in trespasses and sins. That he would take away the Spirit of bondage, and give me the Spirit of Adoption, that I may call him Father, and obey him cheerfully from the principle of love, which will make my services accepted, and prove my repentance true, which will not, The hanging down of my head.

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*Jugum Christi.*

*Meditations of Faith.*

THE excellency of this grace is such, that it makes all other things excellent, and without it, it is impossible to please God; without it, charity is no charity, piety and charity, and all other graces, and vertues, are no graces without faith; it is the salt of all holy services,

vices, which makes them acceptable sacrifices to God. It is excellent in its original. It is the gift of God. It is so also in its fruit, which is holiness, and its final end is equally excellent, viz. Salvation. There is no degree of it so little, but is of infinite vertue, it makes us overcome all difficulties in doing and suffering the good will and pleasure of Almighty God. The first degree of faith is to believe that God is. The 2d. degree, to believe that he is a rewarder of them that diligently seek him; but this doth not save, for St. Paul had this belief when he persecuted the Church. But to believe in Gods promises of salvation through Christ Jesus is saving faith, as it is said by our Blessed Saviour, *Ye believe in God, believe also in me.* This is saving faith, and this is the principal act of faith, because Jesus Christ is the principal object of faith, and every act of grace, is a branch of this grace, hope, charity, patience, humility; unless they are acted and set on work by faith in Christ, viz. In obedience to God, believing his acceptance of our works through his Son, they are nothing more than the moral vertues.

This grace is that which gives most glory to God, because it believes things that are invisible to sense and reason assuredly as if they were visible. It is called the evidence of things not seen, knowing that Gods bare word is the greatest assurance, therefore the Scripture saith of Abraham, *That he believed, and gave glory to God;* and he staggered not, though the promise was against reason and sense in regard of the age of himself and his wife Sarah. And though Gods command of Sacrificing his Son

*Isaac* seemed to be repugnant and contrary to his promise, yet he believed stedfastly in the truth of God, though it seemed repugnant; so God put his faith to it, to try it, and he denied his sense and reason to believe God, and to obey him.

It consists not in one act, but it is a habit, and for that reason the life of a believer is call'd the life of faith. Agreeable to which it is said of the life of *Abraham*, *That he lived in the land of promise as in a strange Country, looking for a City which had foundations, whose builder and maker is God.* And this he did during his life, so that he never had the sight of that he believed, but lived upon the promise only and upon God.

This life of faith is a mortifying, and self-denying life, for *Abraham* lived in the land of promise as a stranger, not as a home dweller, freely and boldly enjoying it as his own. But using the world as if he used it not, not living upon the world, nor by sense, though the promise was of worldly things. *St. Paul* testifieth of himself that he lived this life, *Gal. 2. 20. Not I, but Christ liveth in me, and the life which I live, I live by the faith of the Son of God.* For faith working by love, by the Spirit of Christ unites us to Christ, in all union as our Root, our Head, our Brother, our Beloved, then it perswades us of the aliusufficiency of God which supports the soul, wherefore God made it the inducement to *Abraham* why he should walk before him in perfection, and whatever is wanting in the creature, faith thus acted makes it up in God, as is said *Psal. 90. 12. Lord thou hast been our dwelling place through*



through all generations. And 2 Cor. 6. 10. *As having nothing, yet possessing all things.* Because God is the delight of the soul Psal. 1. *Job.* 27. 10. But it is said of the hypocrite, *Will he alwaies call upon the Lord, will he delight himself in him?* No he will not, for he loves not.

This St. Paul professeth that he practised saying, *To me to live is Christ, to dye is gain.* He lived upon Christ, and he in him, Not only in the Apostles esteem was Christ all to him. But Christ testifieth of himself, *Job.* 6. 34. *The bread of God is he which cometh down from Heaven, and giveth life to the world.* Therefore might Job esteem it more than his necessary food, if he be the eternal food of the soul, which gives it a new eternal life, and maintains it, satisfying and strengthening the principles of this life, and repairing the decaies of it. There is nothing needful, or comfortable which gracious soules have not enjoyed in God, and Christ, David Psal. 5. *Lord thou art my light and my salvation, whom then shall I fear, thou art the strength of my life of whom then shall I be affraid?* Psal. 119. 57. *Thou art my portion, O Lord, I have said that I will keep thy word.* If God be sufficient for himself he is sufficient for us. All is yours, and ye are Christs, all the things in the world can afford little comfort to the rational soul, they can alittle divert it from its grief, but are so far from yeilding true satisfaction, that the more it drinks, the more it thirsts, but he that drinks of the water of life shall never thirst more. He that eates of the true bread which came down from Heaven shall be satisfied in all his desires and appetites, more than they

whose Corne, Wine, and Oyl, is increased, and may say truly, my joy shall be in the Lord, as he did, and every child of God is commanded this duty in this saying, *Rejoice in the Lord ye Righteous.*

This excellent grace makes the soul happy wherein it is, because he that possesseth it possesseth Christ and all the benefits and priviledges that he hath purchased, that incomparable benefit of justification first, as it is *Rom. 4.* and last *v.* and the *5th.* and first *v.* *Who was delivered for our offences, and raised again for our justification, Rom. 3. Being justified freely by his grace. Therefore being justified by faith we have peace with God through our Lord Jesus Christ.* This peace is a second benefit, or priviledg which faith derives from Christ, a third follows, by whom also we have access by faith into this grace wherein we stand, the favors of God wherein we stand, or the blessed condition of justified, and sanctified persons to which we come by Christ through faith, and rejoyce in the hope of the glory of God; both our present, and future condition is made happy by faith, and it assures to us that happiness. It followes, and not only so, but we glory in tribulations also, knowing that tribulation works patience.

So that calamities are by faith made consolatory, through the sanctified use which faith makes of them, they are not only made not formidable, as *David* his fears vanished by relying upon God, which he expressed saying, *What time I am afraid, I will put my trust in thee, Psal. 56. 3.* He made use of his faith in the

the time of his fears, as he did also in the time of his wants, *Psal. 8. The Lord is my shepherd, therefore I shall lack nothing.* So that faith imboldens the Servants of God against all evil. Christ gives and ensures them these privileges, partly by the testimony of his Spirit, partly by faith in his merit, *Ephe. 3. 12. In whom we boldness and access with confidence through faith in him, Heb. 10. 19. We have entrance into the holiest through the blood of Jesus.*

The Spirit assures us, that all the Privileges which Christ hath purchased for his people, are ours, and causeth us to rejoyce in them as ours.

That all the promises are ours, and causeth us to rely upon them; because we are assured that Christ is ours by Faith; when he is laid hold on as ours; all things are ours: then it follows, that we have peace of Conscience, and tranquility in our Souls, for he is our Peace, *Ephe. 2.* And we acquiesce in him because we have chosen him for our portion.

He is reconciliation between God and us, he satisfieth our debts, makes God at peace with us, and our consciences at peace in themselves, and our souls satisfied as having nothing more that they can desire, but more communion with God, as that which satisfieth it. We know that God hath no wrath at all towards us, nor our consciences any dread, or fear of Gods wrath, or any terror, but assurance of his favour, and love, and that our sins are washed away by the blood of Christ, according to that in *Colos. 1. 20. Having made peace through the*

*blood of his Cross, by him to reconcile all things to himself. 21. And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death to present you holy, and unblamable, and unreprouable in his sight, if you continue in the faith.*

Hence the soul assures it self that none of the works of Gods severity have any wrath at all against it, for in the 24. v. St. Paul saith, *He rejoiceth in his sufferings.* But positively they are assured of their adoption, and of the love and friendship of God, that he will preserve them, supply them, teach them, heal them, guide and support them, visit them with spiritual consolations, and joy in the Holy Ghost, and that all things shall work together for their good, which makes them willing to submit to Gods chastisements, as it is *Psal. For thy sake are we killed all the day long, yet do we not forsake thee.* This keeps them from murmuring, and from covetousness. The nature of it is, that it can only be where the Son of peace is. This peace is a league offensive, and defensive, whereby the soul hates sin, and all that God hates, and loves holiness, and all that God loves. That salutation which our blessed Lord perscribed to his Apostles must needs be the most excellent and desirable, that saies, *Peace be to this house.*

This peace makes all other things at peace with us, for he is said *To make a league with the foules of the air and the beasts of the field,* for us, in *Job,* and *Prov. 16. 17.* *When a mans waies please God, he makes his enemies at peace with*

with him. *Psal.* 91. 10. *The plague shall not come neer his dwelling, or if it do, it shall be no plague,* *Rom.* 8. 31. *If God be with us, who shall be against us.* That is, though they are against us, the sting is taken out.

The excellency of it is so great, that it passeth human understanding.

It is an everlasting peace, it doth not forsake us in the time of trouble, nor in the hour of death, *Isa.* 55. 3. *His mercies are called everlasting.*

It makes us peaceable with men to those we have offended; it makes us willing to satisfy them, and willing to pardon those that have offended us, but the wicked are like the raging Sea alwaies unquiet.

It quickens the soul to holy duties, the soul considers what it shall render to the Lord for all his mercies towards it, *Psal.* 103. 3. *Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thy sins.*

The excellency of it must needs be great, because it is the legacy which Christ dying left to his Church, not as the world gives, gave he it to them, but more largely, liberally, and bountifully, and absolutely, without any limitation of time, or condition. *David* calls it great peace which they have which love Gods word, but yet he saith that many are the troubles of the righteous. That which followeth makes amends. The Lord delivereth them out of all, and the Lord will stand by them, and deliver them, as we know he did the three children out of the fiery furnace, and *Daniel* out of the Lyons den, and *Job* out of the fiery



**Trials.** The fruits of righteousness are sown in peace, not in discord; they which love peace sowe them. And this shield of faith is both an offensive and defensive weapon, whereby these holy warriors in their spiritual warfare fought the Lords battels, under the bloody banner of the Cross of Christ, who for the glory that was set before him, endured the Cross, and despised the shame; these follow the lamb, and suffer with him, that they may also raigne with him, and take joyfully the spoiling of their goods, knowing that they have a more enduring substance in Heaven. And willingly they spend and are spent for God.

Faith is that which fixes the heart upon things eternal, and holdeth it as by an anchor, when in the world there can be no fixation, but because of the raribility of the objects thereof, and the instability of the subject, *viz.* The mind of the natural man, all is fast and loose, and nothing can be trusted in. But faith trusteth in the Lord, because it knows the faithfulness of his promises, *Isa. 7. 9. Except you believe you can not be established.*

Faith is that which inables us to walk with God, because it believeth in, and trusteth to his al sufficiency, bounty, and goodness, and dependeth upon them, casting its care upon God, so that it makes the conversation of a believer to be without covetousness, *Heb. 13. 5.* Because he hath said, *I will never leave thee nor forsake thee.*

This holy dependancy upon God, *David* expresseth, *Psal. 63.* With the benefits he received thereby in these words, *My soul hangeth*

*on thee, thy right hand also shall uphold me.* They that seek the hurt of my soul, they shall go under the earth, but he would rejoyce in God.

Faith is that which gives the soul an interest in God, and in Christ Jesus from whence flows all true comfort that the soul can desire, and reciprocally it gives God an interest in us, that we should be wholly his, both soul and body living, and dying. As to the interest of God in us, 'tis said *Psal. 119. 94. I am thine,* and in divers other Psalmes, *O save thy Servant,* and by the Apostle, *Whether we live therefore or dye we are the Lords.* David makes use of this interest of God in him as an argument for him to hear his prayers, and deliver and succour him in his need, but they seem more doubtful when they make use of Gods interest in them, than when they make use of their interest in God, for then they are high in their confidence, and faith in God, *Psal. 35. I trusted in thee,* for I said, *thou art my God.* And *Psal. 18. I will love thee O Lord my strength. The Lord is my stony rock, and my defence, my Saviour, my God, and my might in whom I will trust, my buckler, the horne also of my salvation, and my refuge, 2. v. I will call upon the Lord which is worthy to be praised, so shall I be safe from my enemies. 3. v. The sorrows of death compassed me, and the overflowings of ungodliness made me afraid, 4. v. The paines of hell came about me, the snares of death overtook me. In my trouble I will call upon the Lord, and complain unto my God, so shall he hear my voice, &c. Psal. 63. I will rejoyce in God my strength.*

The assurance of our interest in God, inables

us to lay hold on every promise, and every priviledg of the Servants of God, and to challenge God upon his word, with confidence, as it is expressed in *Psal. 119. 59. Remember thy word unto thy Servant wherein thou hast caused me to put my trust.* He looks upon his faith in the promise as that which obliged God to the performance, and God looks upon it so too, as it is said *Psal. 91. 14. Because he hath set his love upon me I will deliver him, &c. Dan. 6.* No hurt was found upon *Daniel* because he believed in God, *2 Chron. 1. 13, 18.* The children of *Israel* prevailed because they trusted and relied upon the Lord, *Psal 37. 40. He shall deliver them from the ungodly, because they put their trust in him.*

Therefore our Blessed Saviour prayed for his Disciples faith that it might not fail, when Satan desired to Winow them, as wheat is Winnowed. Could Satans fiery darts have been quenched, and he baffled by this reply, I believe as the Church believes as some pretend this had been easy for them to have said, and so quitted themselves of all his winnowing, or had they not so much faith, as to say so, or not so much cunning as they that teach us that; but if it did not profit the *Jews*, to say that they were *Abrahams* children and not bastards, no more will it profit us to say we believe as the Church believe, or as *Abraham* believed; unless we do the works of *Abraham*, and can shew our faith by our works, for they are of the Devil that do his works.

And which of all the promises do they mean, or which threatnings, which precept, or which command-

commandment, or word of the Gospel of eternal life? and if they mean all these, yet by referring to anothers belief, they confess there own ignorance, and imply that they are not able to give an accompt of their faith, nor know what it is that they believe, and how then can they believe, for they cannot believe in him of whom they have not heard, therefore their belief is a lye and they infidels, but he to whom they make this answer must be supposed to know the belief of the Church, and their pretended belief better than they, and so it is because they are not permitted the reading of that Gospel whereof they pretend belief.

This saying of these deceivers came from the same *Minerva*, as that saying of *Claudius Caesar* did, and is the parallel of it, speaking of a certain business he pronounced gravely as if he had read it in a book. That he was of the same opinion with them who had offered true things. The words in the Author are *Secundum eos se sentire qui vera proposuissent. Suetonius.* It followeth (*ibid.*) *Propter quæ usque eo evituit ut passim ut propalam contemptui esset, &c.* And I can see no reason why the asserters and upholders of this silly saying (which they so magnify and affect) should not fall into a parity of contempt for so doing

But that sandy foundation of theirs; That ignorance is the Mother of Devotion, (and 'tis true of their devotion) can bear no other superstructure, than ignorance of the faith, and ignorance of the Scripture, nor can it otherwise be supported, but life eternal consists in knowledg, and *Prov. 13. 16. Every prudent man deal-eth in knowledg.*

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But whenever subtilty & craft is requisite, there they use it; and where ignorance is helpful to their designs, there that is applied. I can compare them to nothing more fitly than to briars which take root and grow at both their ends, and whereever they lay hold of the silly sheep, they tear off the fleece.

But that faith which makes us the Sons of God, and gives life eternal, must be more knowing, and be able to give an account of it self, *viz.* To know God, and Jesus Christ whom he hath sent, according to the promises of illumination, *They shall all know* &c. And knowing him must receive him, and believe in his name, as in *John* 1. 12. *To as many as received him, to them he gave power to become the Sons of God, to them that believe in his name.*

The object of faith which is said to be the evidence of things not seen generally, is God, and the truth of God, *2 Thes.* 2. 12. which is his word; we must believe the truth of his threatnings, as well as the truth of his promises, *Jer.* 32. 19. This belief saved *Noah*, and his family from the destruction of the deluge, and this was commanded in him, for a worthy act of faith, and by this *Lot* escaped when *Sodom* was destroyed, and his doubting wife made a perpetual monument or spectacle for her infidelity, the chief and special object is Christ, *Act.* 16. 37. If we must love Christ, then is Christ the principle, the cause, efficient and final, the matter, and the forme of that life. His example our pattern, and his will ours; to me to live is Christ is meant in some or in all these senses, for faith verifies it in them all. He



He is the end of our conversation, because we can desire no more, nor can we need any more, if we have him; he is the matter and forme of it, because the natural life is drowned in this, and is made spiritual, as it is said, *If we have known Christ in the flesh, yet henceforth know we him no more.*

The holy soul doth not enjoy its life, if it doth not feel Christ living in it by his Spirit quickning its graces, it crys, *O miserable man that I am, &c.*

As faith tells the instrument, and meanes whereby we attain the greatest good, so it is the Armour that defends us from the greatest evils, therefore said the Apostle, *Ephe. 6. 16. Above all take the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked.* Whereby he commends faith above all the spiritual Armour, shewing the cause of his commendation from the exceeding virtue of it, that it inables them to quench all the fiery darts of the wicked, the virtue of it is universal against the worst of evils, if it be taken, that is, if it be used. It must be used in the relying act, and in the aplying act, staying our selves upon the Lord, *Psal. 37. 5. Commit our way unto the Lord.*

The Applying act is when the soul can say his righteousness is mine to justify me, his blood which he shed upon the Cross, an atonement for my sins, his Spirit mine to quicken me. The fiery darts which Satan shoots are first the guilt of sin, then afflictions, inward and out ward; those who were stung by the fiery Serpents could not be cursed, unless they  
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looked up to the brazen Serpent. Faith sees that the blood which Christ shed for sinners was shed for my sin, that he had an eye unto me in his sufferings. A 2 Way faith quenches the fiery darts of Satan by seeing that sin is condemned, if so then it can have no power to condemn the soul. A 3 Way is to see afflictions to be a means of grace, that they sanctify us, and work for us a more exceeding and eternal weight of glory. And to see God in the afflictions working for our good, and keeping us from the hurt which men intended to us; *I will be with thee in the fire, and in the water, that the fire shall not burne thee, nor the water hurt thee, Isa. 43. 2. I will keep him secretly from the strife of tongues.*

This made the suffering Martyrs more than conquerors through Christ that loved us, and gave his life for us, therefore they were willing to suffer for him, and lay down their lives for the testimony of the Gospel, to take joyfully the spoiling of their goods, and to think all too little for God, for whom they suffered it; therefore let us set before us our blessed Saviours suffering, who endured for us such bitter paines, mocking, and contradiction of sinners, lest we faint in our minds, and are weary of the Cross of Christ. Let us also set before us the examples of the Prophets, Apostles and Martyrs, and the examples of our own memory. Our late King whose head was anointed with holy oyle, yet his Majesty trampled upon with the greatest indignities, and when the meanest of his subjects, a common Souldier spit in his face, used no reproof, and he that was Gods  
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vicegerent of the Crown was humbled, to be Christs vicegerent of his Cross, a rare and wonderful example of suffering patiently the good will and pleasure of God.

Our imitation of his virtues shall be a lasting monument of his Glory.

*Aere cen vacuo pendentia Mausolea. Mart.*

Holy David went far in this, as when one abject fellow cursed him, and threw durt at him, he let him alone saying *Who can tell whether God will requite good for his railing.* And God did not fail him, because his faith did not faile though it was tried to the uttermost, this faith carried him through all. When the people talked of stoning him, by this he encouraged himself in the Lord, and was not dismaied and if it became the Captain of our salvation to be made perfect by sufferings, why should it be thought strange, if all that fight under the same banner be made perfect Soulders by the same discipline.

Oh that we could all follow him, not only in drinking of the Cup which he drunk off, viz. The bitter Cup of the Cross, but also do it with the same charity to our enemies as he had, when he prayed, *Father forgive them, for they know not what they do.* whose steps the Proto Martyr St. Stephen also followed, and for his reward he saw the Heavens opened, and his Saviour standing at the right hand of God; by this we are sure that the same Spirit is in us as was in Christ. Twas impossible for Job to have undergone so many of Satans fiery darts upon

upon his estate, his relations, and bodily sufferings, but that he believed that his redeemer lived, and that he should see him with his eyes at the last day, though wormes consumed his flesh. And *St. Paul* having fought the good fight of faith, had the like assurance as he testifieth, henceforth is layed up for me a Crown of glory, this inabled him to undergo the fight with victory, and this took away the sting of death, so that death it self was not formidable to him; nor to the holy Prophets, Apostles and Martyrs, who willingly underwent it for a good conscience, not accepting deliverance.

Those great temptations which Satan most relieth upon are those of sins guilt accusing the conscience, and bloody persecutions, though all manner of temptations, as the vanities of the world, the cares of the world, the lusts of the flesh, the pride of life, are all of them by the arts of our Spiritual adversary so suited, and managed, according to several complexions, that without this grace they are unresistable, therefore the Scripture testifieth that this is the victory whereby we overcome the world, and if morality, could be sufficient to mortify our lusts, and good education as some pretend, how came it to pass that those moral Philosophers who writ so many things against lust, covetousness, and other vices, were yet themselves overcome of them? but through faith in Christ, the world is crucified to us, and we unto the world, that is as well the lusts of the flesh, the lusts of the eyes, and the pride of life, which containes all that is in the world, all which the faithful soul counts but dross

drofs, and dung for the excellency of the knowledge of Christ Jesus, whom as the Spouse in the *Canticles*, she esteemes fairer than ten thousand. And esteemes sin the most ugly, vile, eformed, and abominable thing in the world, pulling off its mask and vizard whereby it deceives the men of the world, as it is said, *Rom. 7. 10. Sin deceived me, and thereby slew me.* The understanding thus inlightened ingageth all it can against sin, as its enemy, and sometimes by vigilancy it prevailes against all assaults of temptations, whereby sin is quite excluded from entring; and sometimes by flying the occasions of sin, as *Joseph* fled from his Mistress, and by the Spirit assistance we mortify the flesh, God and Christ susporting. Sometimes by prayer, faith prevailes against the tempter, the soul fearing its own weakness, seeks for help of him who is able to succour, and hath succoured it. The last refuge which faith hath, is repentance early, and hearty sorrow for the sin committed; as *Peter* when he had denied his Lord and Master, immediately he went forth and wept bitterly. By these means faith quenches all the fiery darts of the wicked. The light of nature teacheth, that the soul is borne to more noble things than to wait upon the pleasure of the senses. But the supernatural life, which the Apostle lived when he said, *I live, yet not I, but Christ liveth in me.* Shews another inabling principle of life in the regenerate proceeding from that union which is betwixt Christ and his members, because Christ and they are one Spirit, *1 Cor. 6. 10.* Therefore he saith (*Not I*) because he is not the same



man he was before; that man is Crucified with Christ and buried with him, he hath derived a new life from Christ, as he expresseth, *I laboured more abundantly than all, yet not I; but Christ.* Christ is the spring of it, the matter of it, and end of it. Consider the end of your conversation Jesus Christ, and if Christ live in us we shall do, think, and speak as he did.

As all other graces of Gods children are sometimes weaker than they are at other times, so is faith. But the decay of this grace is the cause of decay of many others, and sometime the decay of others may cause a decay of this, the *Psal. 51.* Entituled a Psalme of David when Nathan the Prophet came unto him after he had gone in to Bathsheba; the Title and the Psalme it self shew what sins, and what punishments he lay under; and because his sins were the cause of the loss of Gods Spirit, or of the danger of it, and of the loss of the joy of his salvation, viz. His assurance, he confesseth his sins first, and prays for pardon through the multitude of Gods tender mercys; then prays for washing, healing, cleansing, and renovation. *Create in me a clean heart O God, and renew a right Spirit within me.* It followes, *Restore unto me the joy of thy Salvation, and support me with thy free Spirit.* This implieth, that before he had it, but now he had lost it, and was deprived of it, which was the cause of so great grief to him, that he expresseth it to be the breaking of his bones. *Make me to hear joy and gladness, that the bones which thou hast broken may rejoyce.* And the like doth every penitent broken soul feel in himself; when he fears  
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the loss of Gods holy Spirit, and feels himself deprived of the joy of his salvation, and this joy when it is restored is so great, that it will make the broken bones rejoyce; he apprehended the greatness of the joy now in the loss of it, *Psal. I have roared for the very disquietness of my heart.* God deprives us of it for our sins, that we may be the more careful to preserve it, and fearful by sin to loose it, or hazard it, and to work out our Salvation with fear and trembling; for though Gods lays not upon his children all that they deserve, yet they shall not go unpunished: Judgment shall begin at the house of God, *Jer. 22. 24.* Though *Coniah* the Son of *Jehojakim* King of *Juda* were the signet upon my right hand, yet would I pluck thee thence.

Now for as much as the motions & workings of the holy Spirit in the faithful people of God by enlightning them in the understanding of heavenly truths, bringing to mind and applying the word of God to their comfort, inabling them to converse and walk with God in holy Meditation, contemplation, prayer and thanksgiving, making melody in their hearts to the Lord, delighting them, and rejoycing them in the want of all things, as the Prophet *Habakkuk* expresseth, *chap. 3. Though the Fig Tree should not blossom, nor fruits be in the vines, &c.* And making them to abound with inward joy, when their afflictions do most abound, slighting and contemning alike both worldly joy, and sorrow, for the joy which they have in the Lord, these are the study, imployment and business, of a regenerate person, wherein he de-

fires to be alwaies exercised, because he cannot find satisfaction, nor delight in any thing else; hence he may be more truly, and properly said to live by faith and by the Spirit, than to live the life natural, as *St. Paul* argues he did, when he saith, *I am crucified with Christ, yet I live, yet not I, but Christ liveth in me, and the life which I now live, I live by the faith of the Son of God, who hath loved me, and given himself for me.* Therefore they are as it were out of their lives, and void of all injoyment, and comfort, when they want the comforts, and assistance of the Holy Spirit, as *Holy David* did greatly resent the absence of it, and fear lest it should be taken from him, and that he should be cast away, so do most of Gods people, *Isa. 49. 14.* *Sion said, The Lord hath forsaken me, and my God hath forgotten me; Though God had graven her in the palms of his hands. When God hides his face, and withdraws himself, they are cast down, as Psal. I said in my prosperity I should never be cast down, but thou hidest thy face, and I was troubled.* This withdrawing of God was the very bitterest of our Saviours sufferings. If this should be our condition, let us not be weary of well doing, but wait on the Lord, for God hath said *Isa. 49. That he that waits on the Lord shall be like an Eagle.* And consider that *Christ Jesus* suffered the like, and therefore hath a fellowfeeling of our suffering, that he might succour us who are tempted. But if *Christ* doth not succour us, our heart cannot endure, our hands cannot be strong in the days that God shall thus deal with us, as it is *Ezek. 22. v. 14.* But he hath bid us to call upon him  
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in the time of our trouble, and promised that he will deliver us.

But how can they now pray when they want the assistance of the Spirit? it may be answerd. That God sometimes takes away the comfort of the holy Spirit, and yet the other effects of it remain, *Isa. 63. 15, 16. Look down from Heaven and behold from the habitation of thy holiness where is thy Zeal, and thy strength, and the sounding of thy bowels, and of thy mercies towards me? are they restrained? Doubtless thou art our Father, thou O Lord art our Redeemer, &c.* Some encouragement the Church found for prayer, and if it should be so with us that we cannot call God Father, yet the duty of prayer is not to be neglected, *Luke 11. 8. Though he will not rise and give him, because he is his friend, yet because of his importunity he will, &c.* Though we think our selves unworthy to call God Father, like the prodigal Son which desired to be but as one of the hired Servants, this humility is the way to obtain our requests.

Another way whereby we may come to him in prayer is, to pray to him as the God and Father of our Lord Jesus, for Christ is not ashamed to call us his Bretheren, therefore God will not be ashamed to be our Father. And with fervent prayer let us use reading, and meditating in the word of God, *2 Pet. 1. 10. Give all diligence to make your calling, and election sure.* Assurance differs from security in this, that Assurance fills the soul with admiration of the grace of God and his unspeakable love. Behold what manner of love the Father hath shewed us, that we should be called the

Sons of God, but security never urgeth the soul to thankfulness. Another difference that assurance urgeth the soul to free obedience but security not when the soul knoweth that what ever her infirmities, failings, and wants are, she shall receive of his fulness grace for grace.

When the Spirit beareth witness with our Spirit that we are the Sons of God.

When we have received the Spirit which is of God, that we might know the things which are freely given unto us of God, *1 Cor. 2. 12.* *When the Heavenly Bridegroom brings his Spouse into his Banqueting House, and his banner over her is love, Cant. 2. 4.* He treats her with flacons, and comforts her with apples, then she is sick of love to him, and then is the season when he will give her his loves, his left-hand under her head, and his right hand embracing her; and as he chareffes her, so she doth the like to him as lovers vie with one another in love. If she finds him without, she promiseth to kiss him, *Chap. 8.* And to lead him, and bring him into her Mothers house, and *Chap. 3.* She finds him, and holds him, and will not let him go until she brings him into the Chamber of her that conceived her, *Chap. 1. 13.* She calls him a bundle of myrrh, and layes him all night between her breasts, namely in her heart by love to him, and she gives him the pledges of her love.

Thus the soul at times doth enjoy her beloved, then she is sure of him, and of his love. But he knocks, when she is in bed, and she makes excuses for not rising to him, though her bowels were moved for him as soone as he  
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put in his hand at the door, but her love was too slow; and did not keep pace with his love, for this unkindness he withdraws himself when she opens to him; she called him, and he gave her no answer; she sought him, and she could not find him, but while she seeks him, she is taken by the Watch stripped, smitten, and wounded, and her vail taken from her.

So also may a true believer loose in part the knowledg and sense of his assurance which he hath sometimes enjoyed; though they continue in the faith rooted, and grounded therein, so as they never waver nor fall away; yet they may slumber so as to be awakened by the motions of the holy Spirit, though possibly not so soon but that he may have withdrawne himself, as it is there described, in those words, *I sleep, but my heart waketh.—The voice of my beloved that knocketh—Open unto me my Sister, my Love, my Dove, my undefiled.*

But yet when her beloved hath withdrawn himself, he doth leave behind him such a sweet perfume upon the handles of the locks, as may inflame the well disposed soul to seek him with such eager, and restless pursuit, as to retrieve her beloved again, and then she will hold him fast, and will not let him go, until she hath brought him into the Chamber of her that conceived her; that is, shee will go to those ordinances and those opportunities of grace where she first tasted the prelibations of glory, the first kisses of his mouth, and pledges of his love, and when she doth again tast them, and these pledges of his love are again renewed, and she a-

gain sits under his shadow with delight. What other thing can I esteeme this but the injoyment of Heaven in the first fruits; for where Christ is, there is Heaven, he makes it so; he gives all as is desirable, here then must needs be assurance for the posture of sitting, and the manner of the posture with delight, both do imply it. As also that other expression doth imply, *viz.* Her bringing him into the Chambers of her that conceived her. And that also, *ch. 2.* his left-hand was under me, and his right-hand embraced me, for if she be in the armes of Jesus her Saviour, she can not be safer, no not in Heaven.

And faith thus acted, and acting, liveth in and by her beloved, and breaks out into these and like expressions with the heavenly spouse in the *Canticles*. *And makes her boast of God all the day. And by him is able to do mighty acts and to suffer any thing for the love of him.*

### *Meditations.*

Art thou dejected (O my soul) in the apprehension of thy meanness or vileness, as *Jacob* was when he seemed but as a worme? look upon the goodness of God to such persons. *He hath not abhor thee. Levit. 26. 11. Nor despise thee. Job 36. 5. He will love thee freely. Hose. 14. 4. And Deut. 7. 13. He saith, I will love thee. And our Blessed Saviour, Jo. 14. 21. 23. Saith, He that loveth me, shall be loved of my Father, and I will love him, and manifest my self unto him. And Hos. 2. 19. 20. God saith, I will betrooth thee unto me for ever, yea I will betrooth*

*betroath thee unto me in righteousness, and judgement, and in loving kindness, and in mercys, and I will betroath thee unto me in faithfulness.*

*He will not forsake thee, 1 Kings 6. 13. He will be with thee, and will not fail thee. Deut. 31. 8. Though thou fall, thou shalt not be cast down utterly, for the Lord upholdeth thee with his hand, for the Lord loveth judgment, and forsaketh not his Saints, but preserveth them for ever. And Matth. 1. 21. He shall save them from their sins. Dost thou (O my soul) apprehend that these are only the peculiar priviledges and injoyments of the Saints, and fearest thy self to be none of those, but fain thou wouldst be such, thou maiest sue to the Lord to perform those and the like promises of free grace, Jer. 32. 40. I will put my fear in their hearts, that they shall not depart from me. I will give them a new heart; And that Micha 7. 19. He will subdue our iniquities; And that Isa. 3. 4. The heart of the rash shall understand. And that Isa. 11. 6. The Wolf shall lye down with the Lamb, and the Leopard shall lye down with the Kid. And that Hosea. 14. 15. I will heal their backslidings. And that Rom. 16. 20. The God of peace shall bruise Satan under your feet shortly. And that Ezek. 36. 27. I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. Luke 11. 13. How much more shall your heavenly Father give the Holy Spirit to them that ask him. And Isa. 35. 5. The ear of the deaf shall be unstopped; And that Deut. 30. 9. I will circumcise thine heart, That thou maiest love the Lord thy God with all thine heart, &c. And that in Isa. 40. v. 31. They shall run,*

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*run, and not be weary, they shall walk, and not faint.*

Since then God hath promised to give thee his Spirit if thou askest it of him, and proved it with an argument *a fortiori*, that he will, and hath promised to do all this for thee, and work all these works in thee, and thou findest in thy self desires, pantings, and longing for them, and thereupon dost ask him in his Sons name, and for his mercies sake, his truths sake, and his names sake, to perform these promises, and givest him no rest till he doth it ; doubt not but he will.

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*Psal. 103. 8. The Lord is full of compassion and mercy, long suffering and of great goodness, &c.*

Those sweet compellations which almighty God useth to his poor creature man, if they do but sink into our hearts, they must needs make such impressions as will cause reciprocal love to him. *Is Ephraim a dear Son? is he a pleasant Child?* what can endear thee more than this, Oh my soul? what love canst thou desire more? he counts thee, and calls thee in this Relation, Son, looks upon thee with compassion as his child, and pitttieth thee as a Father pitttieth his Child, delighteth in thee as a Father delighteth in a Child whom he loveth and helpeth thee as his Child. *Behold what manner of love God hath shewed thee, that thou shouldst be called the Son of God, Joh. 1. 4.* If a Son, then an heir, and joynt heir with Christ

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Christ his only begotten Son, for Christ is not ashamed to call us Bretheren, in this relation to God, and Christ, what canst thou want or fear, or what more canst thou desire? in the 3d. Chap. of *Mal.* He calls them his Jewels, and *Rev.* 1. Kings, and Priests, and *Isa.* 62. a Crown of glory. His portion; he called *Abraham* his friend. What canst thou fear? a Master may be severe; if his work be done he will pay wages, if not, stripes, but a Father is indulgent, and will spare his Child, and require no more of him than he can perform with comfort, and delight; if then thou canst find in thy self the disposition of a Child, be sure thou maiest find in him the disposition of a Father, *Mat.* 3. Our Blessed Saviour hath owned them in these relations, viz. His Bretheren, his members, his Spouse, his betroathed, his Sister and Mother, his Garden, his Church, his beloved, his branches, his Servants, his flock, his lambs, his friends, and *Revel.* 1. 6. *He hath loved us, and washed us from our sins, and made us Kings and Priests to God.*

Could the *Canaanitish* Woman find encouragement for faith to lay hold from that of Dog, who needs to dispair? sure not a prodigal Son.

And every thing that is excellent, beautiful, and desirable, beloved and endeared, he compares his people to it, and sees all those perfections in them, as he expresseth in the *Cant.* O then my soul admire, and be inamoured of him and find all excellencies, perfections, and desirable good things in him from whom thine excellency cometh, and is derived, thine head, thy Husband, thine elder Brother, thy Father, thy



thy Maker, thy Governour, thy Redeemer; for so doth the heavenly Spouse see and admire in Christ Jesus her Beloved: If so thou dost, then thou knowest, that he is they Beloved, thy Saviour, thy Head, thy Brother, thy Portion, thy Delight, thou lovest him in all that he did or said; his teaching, his sufferings, his miracles, thy love to him is but the reflexion of the beam of his.

*Meditations of Mercy.*

*Med. I. Psal. 103. II. As high as the Heaven is above the earth, so great is his Mercy, &c.*

**W**orthy of our meditation are all the workes of God, and every word of his to be studied by us, that we may thereby improve our graces, but his workes of mercy, and that part of his word which holdeth forth mercy, and offers it, and sets forth God in the Glory, and excellency of his mercy, is most necessary for sinful man, and most comfortable to be considered. All that are saved, are saved by meditating of this; all that are lost, are lost, and perish for lack of the knowledg of this this is life eternal to know thee, the only true God and Jesus Christ.

The freeness then, and largeness of it, is to be our chief study; free it is. What motive found he in us to move him, when enemies, to give his Son up for us all, and to beseech us, but only from his own goodness, because he delights in mercy.

The man that seeks his lost sheep may get  
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the profit of it, and so may the woman that seeks her lost groat ; but what profit can the Lord get by us, for which he may seek us ? for when we have done all, we are unprofitable Servants.

The largeness of his mercy is without limits, for if he hath commanded us to forgive seventy times seven times, will not he frankly forgive us what we are not able to satisfy, since he makes his forgiving of us many talents, the argument why we should forgive petty debts : can we imagin that he will take the first forfeiture, since he hath commanded us not only to forgive our enemies, but to love them, bless them, pray for them, to do good for evil, will not he forgive us, love us, and bless us as freely for Christs sake, though there be no motive in us for it ? would he make love to be the fulfilling of the law ? charity the covering of transgression ? prefer charity before piety, by commanding us to leave our gift at the Altar, to be reconciled to our Brother, prefer it before faith, and all gifts, and graces, making it as it were, the ligament and sinews of all, and that if we want that, all other graces are but empty sounds, make a noise in the ear, without any profit ? would God require such love from us, but that he is Love, Gracious, Merciful, and full of compassion, slow to anger, hateth nothing that he hath made ; what can he say more free to thee, though thou art as an adulterous Spouse to him, yet thou maiest returne, and he will receive thee again, though thou bringest no merit, but demerit to provoke

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voke. He hath excluded none from his mercy unless they be such as will shew no mercy, or else those that sin of malicious wickedness, and sin in despite of the Spirit wilfully against light. The entail of his mercy is to thousands of them that love him.

2      *Meditation on Gods Mercy.*

*Lord if thou shouldest be extreme to mark what is done amiss, who may abide it? but there is Mercy with thee, &c.*

**L**ORD be merciful to me a sinner, we have all sinned, and hope in thy Mercy only, through the merits of our Saviour. If we were not, sinners thy mercy would be of no use towards us. And our Blessed Lord and Saviour would be of no use to us, nor faith nor hope would be of any use, nor prayer, nor praises. But because I am a sinner, I pray for thy mercies, I praise thee for thy mercies, I hope for thy mercies, I trust in thy mercy revealed to sinners, I believe in the merits of my Saviour, and renounce all merit in my self, therefore Lord cast me not off because I am a sinner, shut not out my prayers for this. I will not sin, that grace may abound, but though I have sinned, I am an object of Mercy, and thy grace that abounded to *Mary Magdalen*, to *Paul*, to Publicans and sinners, may also extend to me. Thou hast sent thy Son to call, not the Righteous, but Sinners. To the lost sheep of the house of *Israel*, to seek, and also to save that which was lost, to quicken them who were dead in trespasses and sins; To preach the glad tidings of the Gospel  
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of our Salvation through thy Mercy in giving up thy Son to dye for us, that by his death we might escape death, and live, because he bore the iniquities of us all, and by his stripes we are healed; That precious blood that he shed upon the ground when the speare was thrust into his body, was a sufficient ransom for the lives of all man-kind. And as my sins had a concurrent demerit procuring his death, so I hope they are joyned in the effect, the attonement, and expiation. That his righteousness may be imputed to me also, as my sins were to him, *2 Cór. 5. That I may be made the righteousness of God in him.* Therefore we have need that he should be made unto us wisdom, righteousness, sanctification, and redemption, because we were foolish, disobedient, and deceived, serving divers lusts, and therefore hast thou proclaimed thy self abundantly pardoning because our sins abound, *Isa. 55.* As our Blessed Saviour is the chiefest and greatest of all mercies, because he is of more value than all, so is he also to be esteemed, because in him as in the Fountain are all others contained; for by him, and faith in his merits only we pray for all others which we need, therefore above all we praise thee for him, and in him, and by him we praise thee for all

### 3. Meditation.

All our spirituall mercies as well grace here, as glory, and eternal happiness hereafter, are free, without any merit of ours, of meer gift and mercy, *Tit. 3. 3, 5. We our selves were sometimes*

*Sometimes disobedent, &c.* But after the kindness, and love of God our Saviour toward man<sup>n</sup> appeared, not by workes of righteousness which we have done, bnt according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ, &c. He is the *medium*, by whom they are derived to us, and not our own merit; of his fulness we have received grace for grace; as the members derive their vital Spirits from the head. The converting grace, and the confirming graces are both free, *Ephe. 1. 13. In whom after ye believed, ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance.* He worketh in us both the will, and deed that is good, when of our selves we cannot think a good thought. Therefore above all we pray, that thou wouldst give us thy Son whom thou hast given for us all freely, and then with him thou givest us all things; and as a Father pittie his own Children, so doth the Lord pittie them that fear him. Thy bowels cannot see them want any thing. Let him live in us by his word, by his Spirit, by his image in us, by his graces which we receive from his fulness, let him be formed in us, and by him, dwelling in our hearts, let us be crucified to the world, and dye daily, and be buried with him, and yet live but so that we may be said not to live our selves, but Christ in us. Thus let the word and the Sacraments convey him to us.

Since thou hatest nothing that thou hast made, and thy delight is among the Sons of men  
(*Pro. 1.*)



(*Pro. 1.*) Certainly thou dost not afflict nor grieve willingly the Sons of men. Therefore when we cry unto the Lord in our trouble he delivers us out of distress, *Psal. 104.* He cannot forbear to kiss, and embrace his prodigal Son.

O let thy revelation of thy love to man recall mans straying affections to God. If we believe this our faith will work love to him again, and we shall be as willing to be reconciled to him, as he to be reconciled to us, *2 Cor. 5. 20.* If while we were enemies Christ died for us, whom hath he not died for? who is excluded from his mercy? much more being justified by his blood will he save us, seeing he hath done so much for us when we were worse: now that we are put in a better relation by the blood of Christ, and are reconciled to him, and made just persons, much more now will he do the rest, which is but the consequence of the justification, to save us. All this is free mercy. Not of workes which we have done, but of his own good will he begot us, and accordingly we are justified freely by his grace.

*4. Meditation.*

I find no condition annexed to be precedent to make a subject capable of mercy, but only want, and desire of mercy; want I have without my own act or endeavour, desire of relief too ariseth spontaneously without my endeavour, and largeness of desire proceeds from a covetous mind, an eye unsatisfied, yet such is the ocean of mercy that it requires but only that we open our mouth wide, and he will fill it, as he promiseth. As long as the widow brought empty vessels, the Oyl ran; he giveth liberally

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and upbraideth not; he giveth more then we are able to ask, or think, the debtor doth but desire forbearance, but the Lord forgives him the debt.

*Jacob* only desired food, and raiment, and God increased him to two bands. *Abraham* desired but a Son, and God increaseth his seed as the sand of the Sea. The prodigal desires to be but as a Servant, and the Father entertaineth him with embracings and feasting. But as for his people that trust in him, mercy imbraceth them on every side. God satisfieth their mouth with good things, they shall want no manner of thing that is good. He will fulfil the desire of them that fear him; if he doth not give the thing desired, he will take away the desire of it, *Psal. 32. 4. Delight thy self in the Lord, and he will give thee thy hearts desire.*

We starve our souls for want of asking. *Joash* struck three times on the ground and the Prophet was angry and said to him *Thou shouldst have stricken six or seven times.* *Paul* to the *Corinthians* saith, *you are not straitned in us, but in your own bowels.* And tis said of Christ, that he could not do many works, because of their infidelity, to be often upon our knees shews our faith in him, believing his goodness and Fatherly care of us. Infidelity doth as it were bind the hands of God, who is not wanting in his bowels of mercy.

Be sensible then (O my soul) of thy wants, know where to go for thy supply, namely, to him that inviteth thee; give way to thy most enlarged desires, when thou goest to an infinite supply, be not straitned in thine own bowels, open thy mouth wide, come boldly as he biddeth  
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thee. And ask the things that are pleasing in his sight, since thou knowest thou shalt receive them, if they be such things as the word of God teaches thee to ask; fear not, because thou art sensible of thine own unworthiness, since such are invited, and the best are unprofitable Servants. And when they have done all, they may and must acknowledge themselves such; and, stand in need of the merits of their Saviour, and are justified freely by grace, if so, much more must such sinners as I, and such as *Mary Magdalen* see our own unprofitableness. But Oh that I could love as much as she did, because much is forgiven me, and I believe that he will forgive me, because he hath given me many things, and it is easier, and lesser in the esteem of men, to forgive a debt than to give.

I shall undoubtedly believe his love to me, If I can feel in my heart such love to him.

*5. Meditation.*

When I find the Lord reckoning up the grievous sins of his auncient people the *Jews*, that they were a rebellious people, lying Children that would not hearken to the law of the Lord, which say to the seers, see not, and to the Prophets, prophesy not unto us right things, but deceits, cause the holy one of *Israel* to cease from before us, for which iniquity he threatens them, *v.* 13. And *v.* 15. Promiseth them salvation if they return, but finding them obstinate they would not, whereby they procure their own ruin. Therefore he saith, *Isa.* 15. 18. He will wait to be gracious unto them. He will be exalted that he may shew mercy unto them, as if he had said, though their sins were never

so great, yet his mercy should not be overcome, his mercy is infinite as he is; their sins are the sins of men, his mercies the mercies of God, that where iniquity doth abound, grace doth superabound; his mercy is free without any merit in us, or any motive, unless it be our misery, the motive of his patience, and mercy is only from himself, but that he waited to be gracious implies that though his mercy were never so free, yet he could not find a season to shew it then when they were so averse from him.

Since then the motive of mercy is only in God himself, we may infer that there is nothing in him to discourage faith, and recumbency upon him; so that although we have been guilty of such sins as these are, or the same, though we have been rebellious, lying, averse, and would not hearken unto his voice, nor to his Prophets, and have hindred them from speaking right things, yet let us remember our selves, and returne unto him as the *Ninevites* did when they were warned, who knowes but he may wait to be gracious to us also, but let us not presume upon his mercy, and make that which should be our Physick, our Poison.

We know that he hath given us a High Priest, who doth not only know our infirmities, and impotencies, but therefore knew them that he might have compassion upon us. Blessed Jesus thou knowest that no man can come after thee, unless the Father draw him, help thou our weak nature by thy Holy Spirits assistance, draw us, we will run after thee. Quicken us who by nature are dead in trespasses and sins; take away  
our

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our heart of stone, and give us hearts of flesh for thy promise sake.

*A Prayer.*

**L**ORD, when I am tempted to revenge, pride, Emulation, Ambition, wrath, or any other sinful action to satisfy my sensual, carnal appetite, to maintaine my honour, to repress my adversary, to Correct his insolency, inlighten me with thy Heavenly grace, thy word, and thy Spirit, that I may pull off the Mask of these sensual carnal waies of the men of the world (which shall perish) and see their vanity, and deformity, and anoint thou my eyes that I may cleerly see the beauty of every vertue & grace, meekness, charity, humility, patience, longanimity, that I may view them in themselves, and in those who excelled therein and esteeme them more honourable than to be accompted brave, gallant, bold, valiant, and heroick, as sometimes I have esteemed, when I have seen, heard and read of any exemplar, and rare act of the graces, as to instance, the patience of Job, when he had lost his estate, children, and bodily health, murmured not, but blessed God, and Eli; 'Tis the Lord, let him do what seemeth good in his eyes. Hanna, when she was reprov'd for drunkenness, answered without anger, nay, but in the bitterness of my soul I prayed.

*Forgive us our trespasses, as we forgive them that trespass against us.*

*I. Meditation.*

If our forgiving the trespasses of others be the pattern of Gods forgiveness to us, how  
few



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few can be saved, for none ever forgave every injury that hath been done to him, some they have revenged. But if God doth not pardon every sin to us, we are damned. Lord give us thy grace to be as free in the pardoning of all trespasses without exception, though never so many as we would have thee forgive us, for we cannot have so many committed against us, as we have committed against thee, therefore we have need of a larger pardon from God to us than we can have occasion to give others.

If God would take account of us, we shall have need of forgiveness for a thousand talents, *Mat.* 18.24. More than we are able to satisfy; yet when we fall down before him, beseeching his pardon, he freely forgives us all. But if we for a hundred pence or less, which our fellow Servant oweth us, and is not able to pay, will not forbear him till he is able, but use all violence against him, we shall make our selves unworthy and incapable of the mercy and pardon of the most just God; and least we should seem to curse our selves, we rather pray, *ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ἀδικήσασιν ἡμῶν*, as also we forgive others that trespass against us, *Mat.* 6. 12. We assert our own mercy, and compassion to our debtors, as if our clemency, and kindness to others did oblige God to the like: so the Centurion desired Christ Jesus but to speak the word, as he himself used to do in his authority.

Lord, since thou hast given us a law to forgive our enemies, to bless them that curse us, to pray for them that spitefully use us; wilt thou not observe it thy self, and forgive us all our trespasses; certainly thou wilt freely forgive

give us; forgive us the rather, because thou knowest that we have nothing to pay; forgive us first, because thou art the fountain of all goodness, and if we have any goodness, it comes from this fountain, and unless thou givest the grace of love and compassion by first obliging us by thy pardoning mercy and compassion, whereof thou hast declared thy self to be full; how should we learn compassion to others? how canst thou require such goodness from poor, weak, miserable men, unless thou who art goodness and love wilt do the like to us, in pardoning and forgiving our trespasses? assure us therefore that thou hast pardoned us all our sins, and blotted out all our iniquities for thy name sake, and that the blood of Christ hath cleansed us from all our sins, and then we shall be without excuse if we from our hearts forgive not every man his trespasses. We live by the knowledg of thee in thine attributes, by the knowledg of thee as a God al sufficient. *Abraham* lived in the land of promise as in a strange country: by this *Daniel* lived in the Lyons den, and in the fiery furnace. But we have need to know thee too as a God pardoning sin. Thou pardonest *Aaron* when he caused *Israel* to commit Idolatry and gavest him the Priest-hood and the blessing.

Since the world by wisdom knew not God, and he hath revealed himself unto babes, no marvel if we cannot find out the mystery of godliness in the writings of the learned, but intangle our selves in doubts and intricacies by reading their learned treatises of predestination and reprobation, of election and Gods fore-  
knowledg

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knowledg of free will and the controversies thereupon arising, as whether a justified person may fall away, and the like. And whether that faith werereal which fell away. It may suffice us that the word of God is very plain in those scriptures which teach us our duty which we should do that we may inherit eternal life, *Psal.* 18. *The law of the Lord is perfect converting the soul, &c.* Let us therefore meditate of that day and night, and let our study be in that. *Et in lumine tuo Domine videbimus lumen.*

Μόνον σοφῶ Θεῷ δόξα διὰ Ἰησοῦ Χριστοῦ.

*Vive, vale, si quid novisti rectius istis,  
Candidus imperti si non his utere mecum.*

Horat.

*Corollarium.*

A man whose soul is not fraught with holy Meditations, is like a Ship which puts out to Sea without ballast, it rolls about a while in the calm, but the very first gale of wind that fills the sailes overturns it.

So he that is empty and void of holy Meditations, whilest no temptations come upon him, he walkes unsteadily, and lies open to dangers, and the very first temptation that befalls him overwhelmes him.

F I N I S.

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